THE Watchtower

1889

ZION'S WATCH TOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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MILLENNIAL DAWN, Vol. II

"THE TIME IS AT HAND"

Cloth Bound Edition, 366 pages, now ready. Price $1.00—to TOWER subscribers 75 cents (TOWER one year and book $1.25).

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* * * *

A perfect deluge of letters and orders followed the announcement in our last issue, that DAWN VOL. II. in cloth binding was ready for mailing. Such an evidence of interest is very refreshing and encouraging to us; for though we labor not for visible results, but for the Master's approval, whether men will hear or whether they will forbear, yet none are so strong that fruit of labor will not serve to still further strengthen them. All have need to remember, however, that their efforts accomplish more than appears on the surface, and to remember well the apostle's words, that "Our labor is not in vain in the Lord," lest we should become weary or faint in our minds. Seeds of truth like natural seeds germinate out of our sight. It is only when the sprouts and fruitage appear, that we can appreciate, "what God hath wrought" by our feeble efforts.

The additional office work connected with VOL. II., coupled with the fact that many of you would be busy reading it, and the lateness of the December TOWER, led us to make but one issue for January and February. It will count, however, as only one number. As twelve papers constitute a year's subscription, this change will be of no financial loss to any one.

We bespeak for VOL. II. very careful study. Some have written us, that they have read VOL. I., three and four, and some even eight and ten times, with increasing interest and profit. We assure such, that in our opinion VOL. II. will require no less *study.*

The knowledge that eternal torment is not the wages of sin, and that because of Christ's sacrifice all men must sooner or later come to a full knowledge of the truth and a full opportunity of everlasting life, may have tended to decrease the zeal of some in the great present work of preaching the gospel—especially where they have met with great opposition, before they had caught the spirit of the plan of the ages, or seen that present opposition is permitted to test, develop and discipline us, to prove our love and faithfulness to the truth. Relieved from the false strain of error and from unholy sectarian zeal and rivalry, some sink into a spiritual lethargy and may readily become swallowed up in the maelstrom of business, etc., with the majority, and lose the very spirit of the truth which set them free. God has provided "meat in due season" to give needed strength to his saints, to enable them to withstand this tendency of the present day rush and ambition, in the knowledge he provides of the hour in which we are living. The evidences which God gives us of the *time* in connection with the *plan*, tend to redouble our zeal in his service, showing us clearly that the time is short, in which we may make our calling and election sure, by faithfulness to the light given us. In a word, the *realization*, that the Time is at Hand—that we are even now in the "harvest" of the Gospel age, will not only quicken to double service, but also diminish the burden. As we realize that we are now in the eleventh hour, and that soon the rewards will be given, we may cheerfully lift up our heads and rejoice, *knowing* that our redemption draweth night. The day is probably not far distant, when opposition to the truth will be so intense, that the trial will be too great to be withstood by any not strengthened by a clear understanding of the times and seasons of God's Word. Be assured, that no part of the Scriptures were prepared for us in vain. Give this subject, then, not only careful reading, but more—careful study.

One brother wrote that he staid up all the first night after the arrival of VOL. II. and read it through. This, as an evidence of interest, is excellent; but it is not the best way. A more excellent way would have been to read one chapter carefully and critically. Cramming is as unprofitable with spiritual as with natural food. To obtain the greatest nutriment and richest flavors from either kind of meat requires careful and thorough mastication.

Many have written expressing the hope that VOL. II. will be published in the cheaper, paper, binding.

These expressions, seem to indicate that the cheaper edition will become a fact. We strongly advise and urge, however that Volume I. be considered the book for all new readers; and that Vol. II. be loaned and sold only to those who have read Vol. I. carefully. No one is really ready to know the time of the fulfillment of God's plans, but the consecrated; and they not until they first see clearly, what is to be fulfilled—in the plan.

VOL. III., the title of which will be "Thy Kingdom Come," is in course of preparation, as we have opportunity. You will need to have a *clear* understanding of Vol. II., before you will be ready for the next, which will be a continuation of the same subject. Therefore give diligence to make its arguments and proofs *your own*, by tracing every statement to its source—God's Word.

THE POWER BEHIND

"I girded thee though thou hast not known me." (Isa. 45:5.) A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, the reins passed around him and were also in his father's hands. He saw occasion to pull them. With artless simplicity the child looked around, saying, "Father, I thought I was driving; but I am not am I?" Thus it is often with men who think they are shaping a destiny which a higher hand than theirs is really shaping. They do their own will, but they also do the work of God. A stronger hand guides them: a mightier power holds the helm of their vessel and saves from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.—*Sel.*

VIEW FROM THE TOWER

THE CAUSE IN AFRICA

The following information on Missions is furnished by the *Church Missionary Intelligencer*:—

"Forty additional missionaries bound for Eastern Equatorial Africa received their final dismissal in the Cathedral of Algiers, Africa. Cardinal Lavigene presided in person, and, after the usual addresses, each missionary knelt down at his Eminence's feet, and received the kiss of peace and episcopal benediction. After this the missionaries took their position in front of the altar, and stood in a row. The Cardinal, the bishops present, and all the clergy and seminary students then knelt down and humbly kissed the feet of each missionary, in memory of the passage of the Scriptures, 'How beautiful are the feet of those who bring good tidings.'" [A miserable exegesis.—EDITOR.]

"Some ardent Protestants may see in all this nothing but opposition to Protestant missions, and a determination 'to fight a hand-to-hand battle with Protestant missionaries of all denominations.' But we think there need be no apprehensions of this sort, because even if there were any likelihood of an ecclesiastical fight between these good people, Bishop Taylor, the Methodist, is already on the ground with a large band of missionaries, and expects to establish a line of missions in the opposite direction, from the western to eastern coast, across the continent.

"Fortunately, as it would appear, there can be no such hand-to-hand battle with any of our Protestant missionaries, for Cardinal Lavigene informed the writer in the *Intelligencer*, as far back as 1882, that his orders were that no Roman Catholic establishment was to be fixed within sixty kilometers of a Protestant one, and it seems that, up to this moment, this rule is still enforced."

Thus we see, that Protestants and Roman Catholics are recognizing each other in a practical manner; each thus recognizing the other as a good and proper teacher of religion; and each leaves the other in quiet possession of whatever part of the field it may enter upon first. How evident it is, that Protestants have lost sight of those doctrines, to which the "unchangeable" church was once so opposed, that she anathematized as heretics all such and burned many of them at the stake. She now calls these "separated brethren"—no longer separated much in doctrine, but chiefly now in name and forms. She waits to welcome them back to her communion well pleased to hear some of their representative ministers declaring, "Every doctrine which *we hold dear* we received from Rome, our Mother."

But now note the difference: While all denominations can and do respect each other's views, what is their attitude toward the free, unsectarian teachings of God's Word as presented in *Zion's Watch Tower* publications, without fear or favor except toward God? As the apostle foretold (2 Tim. 4:3), They cannot endure sound doctrine; though they are willing to make any sort of combination and union to oppose the truth. An illustration of this is furnished by recent reports from Liberia, on the West Coast of Africa,—the very land in which Protestants and Catholics, we are told above, so harmoniously co-operate.

It is now about two years since Brother Seaton, under the Lord's providence, by some means unknown to us, receiving some of the *Watch Tower* publications, was led out of sectarian darkness into the Bible light. Too noble to attempt to preach covertly the Bible doctrines, while under pay to preach for an "ism," the doctrines of men, and anxious for the spread of the "good tidings of great joy," as well as for the great reward in heaven for those who suffer in its service, Bro. Seaton boldly renounced his pulpit, salary, etc., and explaining his reasons to his flock began to teach and preach the Bible only. As a result of his labors quite a number—natives and foreigners—received the truth and are rejoicing in it.

The interest may be judged from the fact that upward of two hundred copies of DAWN VOL. I. and thousands of copies of the Arp Tract have gone to two of these mission stations, and we now have over fifty regular subscribers to the *Watch Tower* there.

As might be expected the Episcopal bishop there, Bt. Ferguson, was highly incensed against the Bible teacher and teachings which led men more directly to the fountain of truth—the Bible—and consequently exposed some of the absurdities, pretensions and false doctrines of sectarians. Forthwith the bishop formed a *union* of all the denominations represented there—Episcopalians, Methodists and Baptists,—to withstand the unsectarian Bible Teachings of Bro. Seaton and the TOWER.

A meeting was held in the Baptist church, in which ministers and officers of five churches (three Episcopalian, one Baptist and one Methodist) were present to the number of forty-four. Here resolutions were passed unanimously, by men who probably had never read *Millennial Dawn*, denouncing it and the *Watch Tower* and the *Arp Tracts*, as the doctrines of Satan; and requesting the prayers of all Christians that the Lord would deliver them from their false teachings. A four-page tract embodying these resolutions and warnings, and bearing the signatures of the aforesaid forty-four ministers and officers was printed and scattered; a copy of which is before us.

Truly, it is wonderful, how Satan does blindfold some of the Lord's children; for we have no doubt, that some of these are the Lord's, and that if prejudice could be removed long enough for them to get a glimpse of the questions really involved, some would gladly receive the truth. This union of all the sects against the truth reminds one of the union of the Pharisees, Saducees, etc., against the truth in the early church. It reminds us too of the prophet's words, "Why do the heathen rage and the people imagine a vain thing. The mighty ones of the earth and the rulers set themselves in opposition to the Lord and his anointed."

Peter said to the Jews, who had crucified the Lord, "I wot that in *ignorance* ye did it, as did also your rulers;" and our Lord declared of the same, "They know not what they do." So ignorance, blindness, is still the real cause of most of the opposition to the truth. The time will come when those who now despitefully use and persecute the truth, and its advocates, will be brought to a knowledge of the truth, and be ashamed. Thank God there is forgiveness for such ignorant opposition to his Word. Ere long the mornlight of the grand new day will enable all to discern truth from error. Bro. Seaton's last letter tells that already prejudice is giving way to some extent. The church there requests your prayers and sympathy.

ORIGIN OF SUPERSTITION

Archibshop Trench calls words, "the indestructible vesture of thought."

The original thought may have become corrupt, obscured, or obsolete; but the word remains "indestructible," and by it we may recover the thought. Superstition is such a word. It originally meant something standing over or above—something that remains or has taken the place of something else. It is, therefore, akin to supersede and superimposed. So the tree stands over or above the root of which it has grown; so other subsequent cities have stood over and buried out of sight the genuine Homeric Troy. But as the something to which the word refers is always false or delusive in distinction from the true, so, (we may say) does the fungus "stand over" the fallen and decayed tree in whose substance it is rooted. Nature and the world, like wheat and the corn field as well as religion, are full of such false parasitic outgrowths, bred from the decay of higher organisms which only exist in lower and degraded forms—superstition.

The word superstition, thus gives us an important thought, of which it is the "indestructible vesture." Something previous, and in a purer and better form, was before superstition. What was it? A comparative history of the oldest religions, such as those of Egypt and Persia and India and China, surprises us with many likenesses to the Bible faith. Trench has beautifully illustrated this idea in his Hulsean lectures, "The Unconscious Prophecies of Heathendom," under such headings as these: "The Vanquisher of Hades," "The Son of God," "The Perfect Sacrifice," "The Redeemer From Sin," etc. These things were in the oldest religions, anticipations of the true and obscured by myth and superstition; but how did they get there? The idea of a suffering God was not unfamiliar to the Eastern mythologies—one who, like the Egyptian Osiris, also descended into Hades and there judged the dead righteously. And in their worship these religions were all originally monotheistic. The inference is, of course, the one suggested by the word superstition. It is an independent peep into the Eastern world, far up under the dawn. Outside the Jewish nation and uninfluenced by it, before Abraham's day, before the evolution of superstition, there was among the scattered nations a purer religion, and one received, apparently, from the same general reservoir of truth. Nor, if Moses was inspired to record for us the true history, need this surprise us. And Christ must in some way be got rid of, before the skeptics can get rid of "Moses and the prophets." According to the Mosaic chronology Abraham was fifty-eight years old when Noah died; he lived to be one hun-

dred and seventy-five and even then died thirty-five years before Shem! Up to that time these two patriarchs of the flood were living somewhere among those Eastern nations. They are not mentioned, nor any of the nations execpt Egypt, because they no longer touched the onward historic stream. But, at the dispersion of Babel, some two hundred years before Abraham's birth, these two must have gone with some of the descendants, carrying with them, as they had already made known, the true religion, and something of the earlier civilization.

This fact of an earlier religion, however soon and widely it may have become corrupted, explains some things which the brevity of Scripture has left obscure. When Abraham, himself a monotheist from the Euphrates in the East, was in the vale of the Jordon in the far West, there came to him and blest him, Melchizedec, "Priest of the Most High God;" whilst not far off there was Abimelech and his people, with whom still dwelt "the fear of the Lord." This in Canaan itself, and in the very neighborhood of Sodom! But from beyond that same distant Euphrates, 470 years later than Abraham's time, came Balaam to confront Moses and Israel; a man who worshipped the same God with Moses, and by the same name: "I cannot go beyond the word Jehovah, my God;" the man who, when the king of Moab, in his terrible extremity, proposed to "sacrifice his first born," uttered those sublime words, recorded only by Micah: "Jehovah hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!" "Hath showed thee"—where, how, in what early record known to both Balaam and the king as the word of the "Lord?" Moreover, of this Balaam from the far Euphrates it is said, that he "knew the knowledge of the Most High"—the very word used for God by Abraham and Melchizedec in the valley of the Jordan. Except once in Deuteronomy, we do not meet it again till the history gets back to the Euphrates, to Daniel, to the Chaldeans, to Nebuchadnezzar the Assyrian, and to Cyrus the Persian. They all use it, as evidently the earliest and the descended term for the one God. It brought Cyrus, as belonging to a common monotheistic worship, into sympathy with the Jews. It is known today among the mountains of Thibet; and in the form of Shang-Ti, is the one missionaries in China have adopted to express the idea of God.

This word (in its different forms), Most High, the Highest, the Lord God of Heaven, is, indeed, itself pregnant with thought. It indicates a process of thought and a conviction in the earliest men as they looked up to heaven; a conviction of a One God who was above all in power and glory, and to be worshipped. It was a source of conviction independent of any other source of knowledge, as for instance, Noah and Shem; and how strongly it impressed them is crystalized in the word they used and handed down to indicate God. David felt precisely the same when he exclaimed: "The heavens declare the glory of God, and the firmament showeth his handiwork." And this has an intimate bearing upon some present discussions about the heathen. Paul declared them "without excuse." Why, upon what ground? Upon the ground that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Their lapses into idolatry and superstition, with the consequences, were purely willful—they "did not like to retain God in their knowledge." Up the stream of universal history there was that knowledge, "clearly" to be derived, in all ages, from the same overspreading testimony, the heavens. The power of that testimony and its effect upon the earlier men, lives in many languages, in that "indestructible" word, the Most High God."—*A. G. Vermilye.*

REMARKS BY THE EDITOR

The above observations are valuable, considered in connection with Paul's inspired account of how ignorance and superstition came to be so wide-spread throughout the world, as detailed in Romans 1:18 to 3:23. Deplorable and dense as the ignorance and superstition of the world is, it is well that all should see that it is not the fault of God, that it is not because God made men degraded and vile. It is necessary that this be fully recognized as an offset to the growing idea that God did a very imperfect work in the creation of man, and that present progress from darkness and superstition, to light and reason and civilization, is merely human development—evolution.

Be it noted, that the Scriptures everywhere give one harmonious account of the origin and cause of evil and ignorance in the world, and show that God is not guilty; they tell that "God hath made men *upright* but they have sought out many inventions" (Eccl. 7:29); and that it was when and because man was not desirous of retaining a knowledge of God in his heart that God gave them over to a reprobate mind. (Rom. 1:28.) Thus sin, which entered at Eden (Rom. 5:12), manifested its tendency to be continually downward, except as God introduced "the salt of the earth" (those exercised by his truth—led of his spirit) whose *influence* has been to keep the social mass from utter corruption. Thank God for the blessed assurances of his Word, that though the world has been thus left largely to its own course, that both angels and men may see the real tendencies of sin, yet, that when this severe lesson has been well illustrated and deeply impressed, then He will through his anointed ones, Christ Jesus and his Bride the overcoming church, arrest the sway of ignorance, and sin, and superstition, and cause the knowledge of the Lord and his perfect plans to fill the earth. Thank God that his promised kingdom (the glorified church "a royal priesthood"—rulers and teachers) shall re-establish righteousness and give to the billions of earth (who, as inheritors of sin and weakness, have never known or been able to appreciate righteousness, purity, and their attendant joys), an opportunity to taste and see that the Lord is gracious and that wisdom's righteous ways are ways of pleasantness, and all her paths are peace.

When thus the right is known, and its results appreciated, all will be permitted to choose good or evil, right or wrong. righteousness or sin, obedience or disobedience to God; and according to their choice, they shall receive their final and lasting reward; according as it is written, "The wages of sin is death [extinction, the withdrawal of all life], but the gift of God is eternal life through Jesus Christ," to as many as truly accept of him as their Lord and Master.

ALL THINGS NEW

[Reprint of poem in issue of September, 1888, which please see.]

THE DESIRE OF ALL NATIONS

"We know that the whole creation groaneth and travaileth in pain together until now, . . . for the earnest expectation of the creature waiteth for the manifestation of the sons of God." "And the Desire of all nations shall come."—Rom. 8-19, 22; Hag. 2:7.

Thus the apostle and the prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None, experienced in life or acquainted with history, will dispute the correctness of the apostle's statement. And the declaration of the prophet, that God will eventually establish a reign of righteousness in the earth which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Acts 3:19-21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity, is part of the wages of sin. Humanity is thus under a blight and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition. And though men can do something toward general improvement, their efforts are at best, but feeble and spasmodic; they are utterly incapable of releasing themselves from their difficulties. Their varying success, but on the whole futile efforts for the past six thousand years, prove this conclusively.

They have never yet, in all the centuries they have had for experiment, succeeded in establishing a perfect government; nor have they silenced the groans and wiped away the tears of the race, or lifted it up physically, or mentally, or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers,

wasting ulcers, frightful cancers, loathsome skin and poisonous blood diseases; and there are sightless eyes, deaf ears, dumb tongues, broken backs and limbs, and other physical disorders and deformities. Mentally, their condition is still worse: some are crazed; others are partially so; and in all the race not one is perfectly balanced. Morally, their condition is no less deplorable; selfishness, and greed, and pride, and love of display, and hatred, and malice, and evil speaking, and deceit, and envy, and contention, and war, and bloodshed, wring agonizing groans from the lips of millions; and desolate widows, and helpless orphans, and broken-hearted mothers, and grief-stricken fathers, and disappointed friends still weep over the graves of buried hopes and fond ambitions.

Truly, it is a groaning creation still; and yet, as the apostle suggests, they are not hopeless; they are waiting for something, they know not exactly what—a panacea for sickness and pain and sorrow and death, and a just and righteous government, which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness and a share of life's luxuries. They are looking forward to "a good time coming," "a golden age," of which even heathen poets and philosophers have dreamed in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of a blessed millennium—

"When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old."

But what heathen poets and philosophers, and all mankind have longed and vaguely hoped for,—but have proved themselves utterly incapable of bringing about, with all their state-craft and priest-craft, and multiplied religious ceremonies and forms of godliness without the power,—God, through his prophets, has clearly and definitely foretold, will come. And further, he has shown exactly, how it is to be brought about,—that it is to come to pass through the agency of the Lord Jesus Christ, the messenger of Jehovah, who nearly nineteen centuries ago redeemed the world, giving his life as the ransom-price for the life of the world; and who will shortly set up his Millennial kingdom and establish his authority over the redeemed world. He will not oppress the people and exalt himself, as human rulers generally do; but will "bless all the families of the earth" through a wise and righteous administration. Having "tasted death for every man," and thus secured the right to give everlasting life to all who shall prove themselves worthy of it, the object of his Millennial reign will be to so instruct, train and discipline men, as to enable them to become worthy of lasting life, on the original conditions—perfection and obedience. To this end, he will first "rule with a rod of iron" (Psa. 2:9)—with power and force, causing in the overthrow of present imperfect, selfish, proud and unjust systems, "a time of trouble such as never was since there was a nation" (Dan 12:1); and then he will "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.) He will restrain and humble the wicked and selfish, and bless and lift up the humble and those seeking righteousness (Zeph. 2:3; Matt. 5:5); finally making an end of sin and all its train of evils, by destroying (finally and forever) all who then, with full knowledge and appreciation, still love sin; and by bestowing upon all who shall then love righteousness "the gift of God," everlasting life.—Rom. 6:23.

OBSTACLES TO FAITH IN CHRIST'S MILLENNIAL KINGDOM

All this would seem reasonable to thinking people but for two reasons. One is, that another and an unscriptural view has for centuries predominated, and the people have been instructed from infancy in that direction. The second reason is, that so long a period has elapsed, before the establishment of this kingdom as the remedy for sin and its disorders. Yet so convinced are people of *the propriety* of such a divine rulership, that regardless of facts and Scripture, some claim that Christ is reigning over and ruling the world now. And yet, if posted in the world's history, and candid, all must admit that it has been a monstrously bad rule; and all might well pray that it be discontinued. Humanity, if given the entire control, certainly would not do much worse than has been done in the way of misgovernment.

As we look backward our hearts are sickened with the injustice, misery and oppression we behold. If this be God's kingdom and ruling, let it end; it is far from what sane people want. But it is not God's kingdom. On the contrary, as the Scriptures declare, it is the dominion and ruling of Satan, "the prince of this world" (John 14:30), and will cease with the introduction of Christ's Millennial Kingdom, for which his servants have long prayed, as some still do, "Thy kingdom come, thy will be done on earth as it is done in heaven."

People naturally wonder that God has not long since exerted his great power (his kingdom power and authority) to suppress sin, and to lift mankind out of its present state of ignorance, superstition, groveling depravity, disease and death. But since six thousand years have passed without such an interposition, they reason that God's future dealings should be judged of by the past. And hence they think, we cannot expect such a rule or kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world.—2 Pet. 3:4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God not only has promised such a kingdom for the purpose of blessing the world, but that he also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every obstacle to faith in the promised Millennial kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of present life that six thousand years seems very long. With God, "a thousand years are but as yesterday."—Psa. 90:4.

WHY THE LONG DELAY

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age for the selection and development of the Gospel church to be the bride of Christ and joint-heir with him of the coming Millennial kingdom; while the long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that justice which will by no means clear the guilty violators of God's just and holy law—an experience which will be of inestimable value to all, for all eternity. By contrast, it will lead to such an appreciation of righteousness, during Christ's Millennial reign, as to make it, when realized, what the prophet predicted—"The desire of all nations."

The delay, from the time of the redemption to the Millennial age, while it served this purpose to the world, served also a further purpose—the development of the Gospel Church, a "little flock" of believers in and followers of Christ, sharers of his reproach in the present time, and thus selected to share his Millennial work and glory,—to reign with him as joint-heirs of the long promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28:14; Gal. 3:16, 29.

The selection of this company, as individuals, has been in process during the entire Gospel age now closing, though as a class they were foreknown from the foundation of the world. (Eph. 1:4.) That is, God predetermined to exalt to this kingdom honor and restitution work a certain class, each of whom should meet certain predetermined conditions; and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary, but according to fitness; the qualifications being, first, justification by faith in Christ; then meekness and devotedness to God's service, at the cost of self-sacrifice.

Many (justified believers) were *"called"* or invited to share these kingdom honors, but only the above mentioned, a faithful few, will be selected or chosen; the majority even of professed Christians, we are informed, will fail to make their calling and election sure; and hence will fail to share those kingdom glories as joint-heirs with Christ their Lord—though with the world they will be blessed and disciplined under the kingdom. During the Millennial age, Christ's power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and lead and restore to sight those now blinded by the god of this world. (2 Cor. 4:4.) A thousand enticements to sin, which appeal specially to the depraved appetites of the fallen race now, will not be tolerated, when the new, heavenly rule is established. But the Gospel church—the kingdom class—is called and tested during this age, while *evil is permitted* to hold sway, in order that their testing may be like that of gold tried in the fire. This company will be complete when the present age ends, and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of kings.—1 Cor. 6:2.

LOOKING FOR THE KINGDOM OF GOD

No student of the Bible can have overlooked the fact that

the constant theme of our Lord and his apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah's coming, to be the ruler of the world; and they naturally expected that as he was to come out of their nation, they would be his soldiers, co-workers, and joint-heirs in that kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God's plan. They saw not, that spiritual children of God, of the faith and loyalty of Abraham, were meant by the promise.

But the real greatness of the promised kingdom and its work of blessing were not appreciated by Israel; they expected a kingdom similar to the kingdoms of this world; that Messiah, as a fleshly being of the seed of Abraham, would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple and fine linen and gold and silver and the usual accompaniments of earthly royalty. And their pride and ambition longed for the time when this promised king should exalt himself above the Cæsars, and them above all the nations of the earth. Hence their rejection of him who came humbly, born in a manger, with no assumption of titles, or earthly honors, or influence, or even friends; and yet he came proclaiming the kingdom of heaven at hand and himself the promised king.

So thoroughly impressed upon the Jewish mind, was the thought, that Messiah's coming meant the establishment of a kingdom of righteousness, that several times the "common people" would have taken Christ by force to make him king: but he withdrew, that their ardor might cool, knowing that they who shouted "Hosanna to the Son [and heir] of David" were not the class whom the Father designed should be the joint-heirs with him of that kingdom. He knew too, that the Father's *time* for his exaltation to power had not yet come, and that first he must die to purchase those whom he was to afterward reign over,—to whom he might *therefore* restore the original blessings and favors lost for all through Adam's failure.—Rom. 5:12-19.

Like others, the twelve apostles held this hope of the kingdom, and believed Christ to be the promised Messiah, or King of kings. And our Lord Jesus, so far from ever contradicting their ideas, always encouraged them, and told them that they should yet sit with him in his throne. But, he explained that "*first* he must suffer many things and be rejected of this generation" [people]. To the same class he explained that, as it had been written in the prophets,—"Thus it behooved Christ to suffer and to rise from the dead;" and said to them: "O, slow of heart to believe *all* that the prophets have spoken; was it not needful for Messiah to suffer these very things and to enter into his [kingdom] glory?"

One of our Lord's parables, given just before his crucifixion, was for the very purpose of teaching them that the expected kingdom would be deferred until his second coming. It is introduced thus: "And he spoke this parable unto them because they were near to Jerusalem, and *because* they thought that the *Kingdom of God* would be manifested immediately." (Luke 19:11-27.) That parable represents the Gospel age as the period in which Christ, "the Nobleman," went "into a far country" (heaven), to receive for himself a kingdom—to be invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway; they even declare that they do not desire him to come and establish his kingdom, preferring to be let alone as they are—"They sent an embassage after him, saying, 'We do not desire this man's rule.'"

The parable shows, too, the proper attitude of those who love the Nobleman. Obedient to his command, "*Occupy till I come!*" they are to use their various talents to forward the interests of his coming kingdom. And finally, the parable shows that the Nobleman will surely *return* with full power, and how he will use it, to reward those faithful to him with a share in the kingdom, and to destroy all opposed to his rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of kings will not be such, when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all.

A SCRAP OF HISTORY. THE BEGINNING OF PRESENT, SO CALLED CHRISTIAN KINGDOMS

During the first century of its existence the church held firmly to the Apostolic teaching and waited for the second coming of the Lord Jesus, and the establishment then of the long-promised kingdom of God and its rule of righteousness, in which triumph all overcoming Christians were to share with Christ. The period of that reign, it was generally understood would be a thousand years.—Rev. 20:2-4.

Chamber's Encyclopædia says, "In the first Century of the church, Millennarianism (the Greek equivalent of which, *Chiliasm* from *chilioi*, a thousand, is the term employed by the "fathers") was a widespread belief. . . . . The *unanimity* which early Christian teachers exhibit in regard to Millennarianism, proves how strongly it had hold."

This was the period of the church's purity and fervor, before she left her first love. But, as time passed, and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the great apostasy, or falling away from the true faith, foretold. (2 Thes. 2:3.) Nevertheless, there was always a faithful, though small minority, which clung to the truth; for the Lord has never left his truth without *witnesses*.

It was at this time, that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth, without waiting for the Young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This is styled the post-millennarian view of the Lord's coming. This view introduced into the nominal church an aggressive *political policy;* and thenceforth the Church sought influence with the civil power—and that successfully, though to her injury and apostasy. It was not long until Christianity was recognized by Constantine, the Roman emperor. Soon, from among several aspiring chiefs, or bishops, the bishop of the city of Rome rose to prominence and influence in religious matters, and finally to influence in the empire. In 534 A. D. the emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or POPE—the head of the religious affairs of the Roman empire, which for centuries had ruled the world.

This great success, though accomplished by cunning, trickery and scheming political intrigue, wholly foreign to the spirit of true Christianity, and in opposition to the express counsel of the Lord and the apostles (Matt. 20:25-28; 23:8-12 and 1 Pet. 5:3), was hailed as the beginning of the establishment of Christ's kingdom *in power*. By this time, be it remembered, the nominal church numbered millions who were Christians in name merely, and totally ignorant of the doctrines of Christ; for the clergy had gradually lowered the true standard, amalgamated errors, and exalted themselves, to gain popularity and to draw the people, through fear and superstition, to their support. And when the imperial authority began to recognize the apostate church, and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement their uncircumcised views and heathen superstitions. So fast did they come, that the original form for symbolizing consecration by immersion, was abandoned as no longer practicable, and the multitudes were sprinkled.

But though nominal Christianity had now gained freedom from persecution, civil recognition, and finally religious jurisdiction as Papacy, her ambition, sustained by her post-millennial error, was far from satisfied. Scheming, plotting, etc., continued, under the theory that the end justifies the means, until the power, authority and crowns of the civil rulers of Europe, were subjected to the popes. The beginning of this temporal power was gradual, from A. D. 539, but it was fully established in A. D. 800, when Charlemange, king of France, was crowned by Pope Leo III., and accepted from him, and by his supposed divine authority, the title of Emperor of the West. There, really, what was afterward known as the "*Holy Roman Empire*," had its beginning.

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy and waited for the establishment in righteousness of his true, promised kingdom) that the (nominal) church was God's kingdom in the world, and that the popes successively *represented* Christ as King of kings, while as his joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world (even England and Germany) prostrated themselves at the feet of the pope acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing his future kingdom and its glory has been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and apostles. (See 2 Thes. 2:3-7; Dan. 7:25, 26; Rev. 13:4-8.) The deception

was so great and magnificent that all the nations of Europe were deceived; and as the Lord himself foretold, had it been possible, the very elect [faithful] would also have been deceived by it.

But the inevitable came: the reverence and flattery of the people, the pride and power of the clergy, and especially of the higher dignitaries, gradually sunk the doctrines and practices so low as to excite the disgust and open the eyes of the honest and blinded souls connected with the system. It was nearly a century after the invention of printing, when men were beginning to think for themselves, that the public sale of indulgences by the authority of the pope for the purpose of raising money for the completion of St. Peter's Cathedral at Rome, and particularly by one John Tetzel, a Dominican monk of notorious character and shameless effrontery, that general indignation was aroused; and under the bold leadership of Luther, Zwingli, Carlstadt, Melanchthon, and others, a Reformation movement set in, which, though beset by many hindrances, thank God, is not yet extinct. It is progressing steadily toward the utter repudiation of priestcraft and the various superstitions and errors of the dark ages, back to the old landmarks of primitive simplicity and purity which characterized the apostolic church, both in life and doctrines.

Luther, Knox, Melanchthon, Zwingli, Calvin and others of their time, though still befogged by the errors of Antichrist, which for many centuries held the world as under a mesmeric power, made remarkable progress out of the darkness toward the full, clear light. When all the circumstances of their time are realized, it cannot be denied that they were remarkable men, and that they not only took a courageous step, but a long one in the right direction. The trouble is that those who since have followed these leaders, have taken their names as sects, without having their spirit of reform. So far from continuing the *reform movement*, each party or sect set itself against all light, truth, and reformation in advance of what its leader had seen and advocated. Hence reform almost ceased with the reformers of the sixteenth century. What progress has since been made, has been in opposition, not only to Papacy, but to professed Protestants as well.

But the course of the reformers was not a wholly uncompromising one. They soon saw that the masses of the people were so steeped in ignorance that they could not appreciate the Scriptural teaching that God is no respecter of persons; and that in his sight all men are free, and that king, peasant and slave are on a common footing before God. So long had people been taught that the pope and church dignities represented God, and must be obeyed as God; so long had they been taught that kings and princes, when crowned and commissioned by the pope, were God's appointed rulers, reigning *by God's authority* in matters civil, as the "clergy" by the same authority reigned as princes in matters religious; so long had they been taught that to deny or oppose such pope-sanctioned authority, was to deny and oppose God and his kingdom, that (under this ignorance and superstition) to have declared the whole truth, would have involved all Europe in anarchy and lawlessness. Stepping out of such deep slavery of mind and body, into full liberty, the masses were far from prepared to use it wisely.

This, indeed, was the basis of conflict between the early reformers. Zwingli in Switzerland, was a representative of some who took their stand for *full* liberty; he not only denied the authority of the pope to rule the church, but denied also his authority to appoint civil rulers in the name of God. He claimed for the people the right to elect their rulers, as we do in this great Republic. Here, Luther wavered for a time as to what course to pursue, when he saw that the reform, fully carried out, would not only take away the authority of the pope, but also the authority of all the princes and kings of earth appointed by him. While retired for ten months in Wartburg Castle under the hiding and protection of Elector Frederick, Luther reflected on the situation carefully; then he came forth to oppose Zwingli, Carlstadt and others under whose preaching the images in the churches were being dashed to pieces and the Mass abolished. His plea was *moderation*. He cooled the rising ardor of the Germans, and with Melanchthon turned the German Reformation into the channel which it finally took. The German princes on the one hand glad to be freed from their abject bondage to Papacy, and on the other hand glad to escape the growing tendency of teachings such as Zwingli's, recognized in the teachings of Luther and Melanchthon a way of escape from both, which would still preserve their powers, and even increase them. From policy, therefore, many of the German princes embraced the Lutheran cause, which prospered, while the yet more thorough reformers and their works went down.

Why did not God forward the greater and purer views? it may be asked. Because it was not then due time, we answer. But slowly, after three centuries, thinking people will admit that Zwingli and Carlstadt were much nearer the truth, much more thorough teachers of reform than Luther. D'Aubigne (Hist. vol. 3, p. 243.) upon this subject, cautiously but forcibly remarks: "Notwithstanding his opposition to Papacy, Luther had a strong conservative instinct. Zwingli, on the contrary, was predisposed to radical reforms. Both these divergent tendencies were needed. If Luther and his followers had been alone in the work, it would have stopped short in its progress; and the principle of *reformation would not have wrought its destined effect.*"

Luther, though he had denounced the Papacy as Antichrist, and declared that the popes had no right or authority whatever to rule the world in the name of Christ, was led by his course of *moderation* into doing the very thing he had condemned in Papacy. The princes who remained in harmony with Papacy, were forward to claim its sanction as the true basis of *authority* over the people; and, those who espoused Luther's side, of course looked to him who claimed to represent the true *reformed* Church, to pronounce in their favor—as the choice of the *true* church, and hence the divine choice. Having taken the stand he did, escape from the dilemma was impossible; and there was considerable truth in Luther's joke, when, later on, he called himself

"THE GERMAN POPE."

Thus it came that Protestantism continued the very error which lay at the foundation of the great apostasy—the very error it started out to remedy. Instead of advocating freedom—government of and by the people—it arrayed itself on the side of these fake kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families, the fat positions already attained. Hence, the various governments of Europe are wedded to some religious system, which they support, and at the hands of whose officers, with religious pomp and ceremony, titles and offices are entered upon. No matter how villainous, or imbecile, or insane, or opposed to both the letter and spirit of God's Word, these announce their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and since conceded by all Protestant sects)—king, or queen, or emperor, *"by the grace of God."*

Thus we find today, many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established *one* church, which in due time was to be completed and glorified to constitute the *one* kingdom of God promised. In the light of God's Word, we must deny that kings and emperors now reign by the grace of God, or that God is in any degree, responsible for their misruling, though he predetermined to *permit* these various experiments at self-government for an appointed time—"until He come, whose right it is." (Ezek. 21:27.) The facts of history corroborate the testimony of the Scriptures, that present governments are under the control of "the prince of this world." (John 14:30; Eph. 2:2.) To deceive the people he assumes a garment of light, and authority is given not in his own name, but in the name of God, at the hands of the apostate church.—2 Cor. 11:14, 15.

How much of the spirit of Christ do they manifest? Hear louder and louder down the centuries the clash of arms, the thunder of artillery, the tread of mighty armies, and the groans of the dying, in the strife of these so-called kingdoms of God to annihilate each other; and remember, that at no period of the world's history were there ever, as today, armies numbering eleven millions of men, thoroughly equipped and trained, ready at a moment's call to rush to battle, armed with weapons of carnage, a hundred fold more dreadful and destructive than were ever before known, which make them equal to a hundred millions in former times.

Remember too, that these eleven millions must soon be called into action, if for no other reason than that the great expense of their maintenance is rapidly bankrupting these various kingdoms of Christ (?). Remember too, that when the tocsin of war shall sound, the various pulpits will support the various thrones with words of burning eloquence and prayers to God for help, each to consume the other. And with the army corps shall go chaplains, to cheer the dying soldiers of God's (?) kingdom; to assure each host that its cause is just, and that if they fall it is in support of the Lord's anointed representatives.

Mark the oppression, and injustice, and tyranny, and misrule; and behold how giant evils are licensed to enslave and oppress mankind; and say not that these are Immanuel's

kingdoms. Surely, they bear little resemblance to the character of that kingdom promised under the "Prince of Peace." Verily, if these kingdoms of Europe are Christ's kingdoms, free America wants none of them. Away with Christ's kingdom, if such be its character; and welcome to this free soil the poor oppressed refugees from European "Christendom."

When Christ's kingdom has come, it will indeed be "the desire of all nations." It will be just what all men need. At first it will rule with a rod of iron dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2:9), breaking up every civil, social and religious system of tyranny and oppression, putting down all authority and power opposed to it, humbling the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. (Psa. 46:10.) Then the blessings of its peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; "justice will be laid to the line, and righteousness to the plummet" (Isa. 28:17), and the great restitution work will progress grandly to its glorious consummation.—There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures from every disease and deformity, mental and physical. There will be awakenings also from death, and a grand re-organization of society under the new order of the Kingdom of God. And all the world's bitter experience during the six thousand years past will prove a valuable lesson, on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfecct will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on his conditions of love and loyalty and obedience to him. Then, "Whosoever will, let him take the water of life freely."—Rev. 22:17.

Such being the grand object of our Lord's return and the establishment of his kingdom, we believe with the prophet, that it will be "The desire of all nations;" and with the apostle that the earnest expectation of the creature longs, though ignorantly, for this coming revelation of the Sons of God—the overcoming Church exalted with their Lord.

COMING FROM EAST AND WEST

"Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 8:11, 12.

Israelites were "the children of the kingdom," the natural seed of Abraham, to whom God had promised that Millennial kingdom whose power in all the earth shall, under divine arrangements, be instrumental in spreading truth and righteousness, and restraining evil, so that all the families of the earth shall be blessed. In the words above quoted, our Lord foretold the change of dispensation by which the natural seed of Abraham were cast into outer darkness—as outcasts from God's favor, and from the special light of prophecy which for eighteen hundred years had enlightened them and given them "much advantage every way" above the world in general.

Those from the east and west who come and sit down with Abraham and the faithful of the past age, are faithful ones from among the Gentiles, called to be the bride and joint-heir of the true and only heir of all things—Christ Jesus. The Jews in general, and even the disciples, could not have digested meat so strong, as this, and hence our Master left this among other of his "dark sayings," unexplained; merely saying to his disciples, I have many things to tell you, but you cannot bear them now;—the spirit of truth shall guide you into all truth and bring to your remembrance whatsoever I have said unto you. The Jews resented sternly any suggestion, that any except their own elect nation could share the kingdom honors. Even when, after his resurrection, our Lord commissioned his disciples to go teach and baptize all nations (Matt. 28:19), they seemed to understand that he meant,—*every Israelite* scattered throughout all nations; and it was not for some years after that they learned, that the Gentiles were to be fellow-heirs of the same promises.—Eph. 3:6.

As during the Gospel age honest Gentiles heard the "call," and came out of darkness into marvelous light and great privilege, by accepting and following Christ, so the Jews, because of pride, rejected Christ; and during this age they have been left with the heathen world, in darkness, shut out from divine favor. There they have had trouble, distress, perplexity and persecution, well described by the methaphor "weeping and gnashing of teeth."

The elect Gentiles (chosen through sanctification of spirit, by a belief of the truth), are *coming* to the Kingdom; *coming* it is true, by a narrow thorny path of trial; but they are not downcast, "not in darkness;" because the light of the glory of God as it shines in the face of Jesus Christ hath shined into their hearts dispelling the darkness. Not with weeping and gnashing of teeth do they come; for though they suffer, it is as good soldiers—rejoicing in tribulations, and that they are counted worthy to suffer reproaches for the name of Christ.

And now the coming ones have nearly all passed over the "narrow way;" a few more are to come by the same route, and then all shall sit down in the Kingdom, with Abraham and all the faithful of the natural seed of the natural Abraham,—as sharers in the joys of the Lord, and in the promised work of blessing all nations. Abraham, Isaac and Jacob, and the faithful prophets, will share in that blessed employment as well as Christ Jesus and his bride,—"his body." But there are last which shall be first, and first which shall be last. Those first called will receive all that was promised them, and more doubtless than they ever appreciated or expected, when they obtain the earthly phase, or human department, of the Millennial Kingdom. But the Lord, the heir of all things, and his chosen faithful bride and co-heir, will inherit what Abraham and the prophets never knew of; that which was not even made known until the Gospel age (2 Tim. 1:10), namely, the spiritual phase or department of the Kingdom; "God having provided some better thing for *us* [the *"last"* called—the Gospel church], that they [the *"first"* called, and all others] without us should not be made perfect."—Heb. 11:40.

THE CHRIST LIFE

The expression has been made to me by a returned missionary, that in China and Japan they are getting to find the difference between Christians and the friends of Jesus. For a time they were deceived by the name Christian. Every sailor and foreign resident in these parts called himself a Christian, as distinguished from heathens. And so as the natives found many of these men so outrivaling heathen corruption, they became disgusted. They said if these drinking, blaspheming sailors and grasping merchants are Christians, we do not want Christianity. He told me that they were calling true Christians "Jesus' people," and all the others were merely Christians. They meant that these were Christ's friends, and had his resemblance in person and character. This is the distinction I would bring before you—nominal Christianity and the Christ-life. There is all the difference between them that there is between a system of truth and a living person; all the difference there is between ideas and living, loving hearts. Christian is a name used by many, committed to certain principles. But the Christ-life is a living thing, and a divine thing.

The first thought that comes up in connection with Christ is the thought of personality. The things we value in history are not the records of events, the geographical and historical information; but what they reveal of the men and women that have lived. That which makes a country great is not its lofty mountains and beautiful plains, its magnificent scenery and Eden-like climate; for many of the fairest scenes of earth may claim all this, and yet they are waste and desolate for want of men. That which makes a country great is glorious men and women, far more than things or events, resources or incomparable advantages. That is what we cherish in our annals,—not our art, poetry, traditions and memories, but our heroes. And, if we come down to the nearer realm of our own life, what do we value most? Not our houses and lands, our commerce and wealth, nor our earthly advantages. You would give everything on earth for one frail little life that others would not give a farthing for. There is more to you in one human heart, than in all the world. Your treasures are in your friends, those that have become in some sense your own.

Personality, then, is the dearest and most precious thing in the world. And if this be so in secular and historical things, how easy it is to rise to the thought of personality in God. I am so glad He is revealed to us as a person and

not a doctrine—a living being that we can touch somehow with the susceptibility of our spirit, that we can take in the arms of trust and love, that we can know in the depths of our consciousness, a good, and glorious, and divine reality, even more than any other individual. The other day in Minneapolis, a dear friend just recovering from that terrible snare of Christian Science, who had been under its power until her heart and spirit had been almost drawn away from Christ. "How strange," she said, "that I never thought; they taught me that Christ was a principle. I have been trying to love a principle. I might as well try to love a grapevine on my wall as to love a principle." And with gladness and joy she added, "O, it is a person, he is my blessed Saviour." Read the story of his life, and back of the events shines out most vividly the man Himself; alone the character so beautiful; alone that crystalization of all that was wise, and gentle and lovely, the living One, whom our consciousness can grasp and gather out of the story. Even infidelity has been compelled to say that the most remarkable thing in the Bible is the Christ,—the hardest to explain away.—*Selected.*

POLITICS OF THE SAINTS

A Brother who has been growing in the truth for about a year encloses to us a copy of a letter sent by him to a friend, on the subject of politics. As it may interest others we publish it below:

DEAR FRIEND:—Being desirous that you understand my position regarding politics, and my reasons for it, I have decided to write you at some length in the premises.

I believe that Jesus is the Son of the Living God, that after his death He was raised up a Divine being, and that now "All power in heaven and on earth" has been given him. I further believe that all "who name the name of Christ" are invited to the high calling of following his footsteps on earth, and then being raised to the same nature he now has, and joining him in the establishment of a coming kingdom, "wherein dwelleth righteousness." I also believe that the coming of this Kingdom on earth is delayed for the purpose of selecting the "bride, the Lamb's wife," which will be the "Body" and he the "Head," in the holy temple which is being prepared for the habitation of God. (Eph. 2:21-22.) I do not believe that this kingdom has yet been established on earth. Its foundations are to be in "justice and righteousness," and "They shall not hurt nor destroy in all my holy mountain [government]; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9.

These conditions do not obtain now, and though this United States' government is undoubtedly the best on earth now, its machinery is generally used—in results—for the benefit of the comparatively few, and actual justice or equality is rarely, if ever realized. This is but a new demonstration of what every other human government has proven, and of what must continue to be until he, whose right it is, shall come and take the government to himself.—Ezek. 21:27; Rev. 11:17.

Our Father has given repeated promises that this Kingdom shall be established on earth, and the Lord has joined in the assurance. God alone is capable of setting it up, and bringing humanity from its present blind, depraved condition, up to the standard where they can maintain it. It is specifically stated that this Kingdom will come "down from God out of heaven." We, who are following Christ, are now considered members of this Kingdom, and when it is set up, will be God's agents in its work. A brief study of the subject has enabled me to present the following Scripture texts:—

"For he [Abraham] looked for a city which hath foundations, whose *maker and builder* is God. . . . . For they that say such things declare plainly that they seek a country, and truly if they had been mindful of the country from which they came out, they might have had opportunity to have returned; but now (as it is) they desire a better, that is, a heavenly [one from heaven]: Wherefore God is not ashamed to be called their God; for he hath prepared for them a city. . . . . And these all having obtained a good report through faith received not the promise, God having prepared some better thing for us, that they *without us* should not be made perfect. . . . . Let us go forth, therefore, unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come. . . . . For our conversation [country or polity] is in heaven from whence we look for the Saviour, the Lord Jesus Christ, who shall change [transform] our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to even subdue all things unto himself. . . . . Now, therefore, ye are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God."—Heb. 11:10-14-15-16-, -39-40; 13:13-14; Phil. 3:20-21 and Eph. 2:19.

Thus finding "exceeding great and precious promises" for those who are "new creatures in Christ Jesus who walk not after the flesh, but after the spirit," it behooves us to "prove all things" in *every matter*, and "hold fast that which is good." Our Lord prays that while we are in the world, we may not be "of the world." We are admonished by Paul to "be not conformed to [fashioned after] this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:22), and by John to "love not the world, neither the things that are in [of] the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing away, and the lust thereof, but he that doeth the will of God abideth forever." (1 John 2:15, 16, 17.) Jesus himself says, "No man can serve two masters: For either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."—Matt. 6:24.

Those who are not running in the Christian race are at full liberty, and doubtless in duty bound, to labor and study on the present political problems from human standpoints; but we who have consecrated our lives to God, and are striving to fulfill our vows, must be about our Father's work, and devote all the time we can honestly spare from the vocations necessary to enable us to "provide things honest in the sight of all men," to the work and study that will enable us to be "vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work."—2 Tim. 2:21.

The blind and deaf leaders in the world are thus left to do their best, and if *all* "fall into the ditch," it will be but to fully demonstrate their inability to accomplish what God says he alone can do, and prepare them in due time to accept from God his free and gracious gift. In the "Regeneration [a literal translation of *'Regeneration'* is *'New Birth Day.'* How significant!], when the Son of man shall sit in the throne of his glory" (Matt. 19:28), and the instruments the "Potter" is now preparing, (who are a "peculiar people zealous of good works,") shall be elevated to the Divine Nature (2 Pet. 1:4), the time will be ripe for the founding of this wondrous and longed for Kingdom.

By going into politics *never so little*, we enter one of the very "crookedest paths" the enemy has presented to this generation, and are liable to become "lame" or "turned to one side," before we are able to realize it.

However much these views may impress you as either truthful or Scriptural, you can readily see that, as they are mine, I cannot honestly do other than voice them, and take neutral ground, standing to one side, and waiting for the manifestation of the glory of God.

Very truly your friend, W. E. P.

AS BECOMETH WOMEN PROFESSING GODLINESS—No. 3

CHRISTIAN WOMEN AS MOTHERS

Since a large proportion of those called to be saints are already charged with the care of families; and since God does in no sense release them from those cares and responsibilities, it behooves such to carefully study how they may best fulfill them according to the divine directions.

In searching the Scriptures we do not find full and complete directions as to methods and plans for the training of children, but we do find principles laid down which we are expected to study and work out with care, and which are assured will in due time develop the desired results. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6.) Parents are exhorted not to provoke their children to anger, but to rebuke and punish when necessary, and to train them up in the nurture and admonition of the Lord, etc. And then we have the example of our heavenly Father set forth for our

study and imitation. A little reflection upon these simple rules, together with a close observation of God's methods of training and discipline, will supply all the needed instruction on the subject.

In the first place, if we would govern others properly, we must, God-like, govern ourselves: We must be just, benevolent, kind, thankful, patient and loving, remembering always that our *most effective* lessons are given by personal example. If you teach only by word, you are constantly condemning yourself and pointing out your weaknesses, and the ready perception of childhood will quickly draw the inference that you should first practice what you preach; and all your preaching will be in vain, unless you do so. Here, then, is the first rule for Christian parents—So far as possible, *be what you would have your children be;* Never for a moment forget that you are a teacher, and that from morning till night you are being studied and copied. If you are peevish, fretful, and complaining, disliking to do this duty, and despising that, wishing the lines had fallen to you in pleasanter places, coveting your neighbor's wealth, or health, or ease, etc., etc., do not be surprised, if you find the same disposition cropping out in your children. And if it does, its constant friction and interference with the home duties, will necessitate force and pulling and driving and punishing, and thus greatly increase your burdens and cares.

If, on the other hand, you are cheerful and happy, regarding the duties of life as your greatest pleasure, yes, even what many are pleased to style the menial offices of home service; if you are thankful for such things as you have in the present life, and anxious and helpful in relieving the cares and lightening the burdens of your less favored neighbors, the little ones around your feet will quickly discern and catch your happy, thankful, energetic and helpful spirit; and thus half the victory in the matter of home training will be accomplished.

Dear mothers, never let the little ones hear you say, "I dislike to wash dishes," or "I dislike to cook," or that you dislike to perform any other duty that devolves upon you now; and never allow such an expression from them to pass unreproved. Rather say, "My dear children, if you will think again, you will see that you are very unthankful when God has so generously filled your plates, to be too indolent to wash them, that he may fill them again." Perhaps if we continue such ingratitude he may some time refuse to fill them, to bring us to our senses and show us how mean we have been. Never give them the idea, by word or look of yours, that pleasure is to be sought for elsewhere than in the line of duty. Then you will be preparing them to find happiness all day long in the kindly offices of love and duty, instead of stolidly toiling all day at irksome tasks, and impatiently waiting for a little diversion or frolic at the end of the day or week as compensations. In the cheerful performance of duty is the highest form of happiness, with which an evening's diversion, a picnic, etc., are not worthy to be compared. And yet such innocent pleasures, when they come without special seeking—*i. e.*, when they are not looked for, and longed for, and sought after, as the chief end of existence—are pleasant, healthful and happy episodes which may add greatly to the happiness especially of young life, particularly when they come not too frequently, and as pleasant surprises from loving parents or friends. The habit of some, of paying children for what they do, detracts from their sense of duty in the matter of home service and substitutes a selfish and independent spirit. Better far let any gift be understood as entirely independent of remunerative considerations.

Our second rule should be, never by word or example to encourage idleness. Idleness is the mother of vice and a fruitful source of every evil; for Satan finds some mischief still for idle hands to do. Nature itself teaches plainly that idleness is not the normal condition of any healthy human being. You cannot punish a child more severely than to require perfect idleness. The human mind is never idle except when asleep, and sometimes not then. And it is almost an impossibility for the human body to be inactive, unless disabled by disease.

To release a child, therefore, from all the restraints of duty, is not always to rest him. If no duties or responsibilities are placed upon him, he will spend the time and effort in doing as he pleases and in learning from other wilfull and untrained children what you may afterward find it impossible to eradicate or fully counteract. Children are better for having some responsibility and some care, though, if possible, they should not be overburdened. They will also develop more perfectly, if they have some time and opportunity to work out their own original ideas. Boys will be well and happily employed with carpenter's tools and other constructive implements; and girls with dolls and needles and pins, etc. But do not give them too many or too complete a set of toys, or you will leave no room for ingenuity. A rag doll of Katie's own make and on which Johnny has displayed his art in penciling features will often be more precious than one you might purchase. And economy and carefulness can be taught by very special care of the finer Christmas doll. And as they acquire skill, let it be applied to things useful, and let them see that you appreciate their skill by giving them this liberty to utilize it. Play should always be secondary to real service. Nellie must drop the doll quickly to heed the cry of the real baby; and Johnny must leave the interesting hammer and nails to run the necessary errands. If taught to do so from infancy these habits will grow, and they will be both useful and happy in so doing.

Prompt, cheerful, loving obedience should be expected and enforced—not by repeated urging to duty, but by a simple showing of duty, and a penalty of some kind for its nonperformance. Do not lower your dignity, work yourself into a nervous excitement, and disturb the peace of the rest of the family, by continually upbraiding and urging a refractory one. Rather give some one else the *privilege* (for so they should be taught to regard it) of doing that duty, and let that one feel that he missed both the privilege and the approval that comes with it.

And this gives another suggestion, namely, to train children to be sensitive to the approval of parents, of God, and of their own consciences. If conscience is unheeded, if God is unknown or unloved, and if parents are only regarded as servants, nothing but brute force will compel submission to authority; and that submission will be an ignoble one, and at best only temporary. How can this be done? Well, it cannot be done in a day; and listless, heedless parents cannot do it at all. This is one of the fine points that will require skill and ingenuity. You will need to study the disposition of your child, to watch for the opportunities to instruct and impress him, and to let none of them slip. You will need to watch the little things in his deportment, to express your affectionate approval of his good points (when expedient, but not always, lest it cultivate vanity) and your pain and displeasure at his errors and failures. Let him feel that your eye and God's is ever upon him, just as we feel that God's eye is upon us. (2 Chron. 16:9; Psa. 34:15; 1 Pet. 3:12; Prov. 15:3.) Do not let him sit by your side at the table and eat like a savage who does not know the use of a knife and fork; do not let him be mean enough to grab the best of everything for himself and pay no attention to the wants of others. Teach them to be generous, to prefer one another, and to be watchful for one another's interests; and the table, however plain be the meal, is one of the best opportunities for inculcating such lessons. Let good manners and good principles be the frequent subjects of conversation at such times. In fact no other opportunity so favorable and so frequent presents itself. Make good use of them all, and study to do so. Remember, too, that your children come into the world ignorant of everything, and even the commonest civilities must be taught them by both word and example. Therefore be patient, careful, watchful and wise both in teaching them good and in counteracting evil.

Cultivate the acquaintance of your children; enjoy their society and let them enjoy yours. Be young with them, but give them the advantage of your years of experience; and to this end never let your dignity descend to the level of frivolity or foolishness. Hold your own standpoint, but sympathize with theirs, and do not forget your feelings and experiences at their age. Invite their confidence and never make light of their troubles, but comfort and advise them as your love and experience enables you to do. Never speak slightingly of one to another, nor allow them to do so without correction.

Watch for the first outcroppings of wrong principles and talk to them seriously about them. Show them the mean principles in some very small actions and what their miserable fruits are when a little more matured. Talk freely, not always to them, but before them of the wants and sufferings and trials of others, and let them see you planning and active in efforts to relieve as much of it as possible. Send them or take them with you on errands of love and mercy; and let them see that you prefer to go to the house of sorrow and mourning to comfort those that weep, rather than to the house of mirth.

Be cheerful, do not wear a long dejected face, even if you have trouble, or if you are sympathizing with others in trouble. Let the sunshine of Christian peace and joy illuminate your countenance at all times, and you can carry that

sunshine not only into your own home, but into all the homes you enter.

Be generous, no matter how poor you are, and teach and talk of generosity and show by word and action, how it needs to be balanced by frugality, and what extremes both run to, when not rightly balanced.

Let your children have access to good books and encourage them to read for information, and to report what they read. Endeavor to give them broad ideas; do not let them think that the little home circle and their immediate friends and relatives are the largest and most important part of the world. Show them that the human race is one great family, children of one father and mother, and that as brothers and sisters they should love one another; that the dead as well as the living were part of this one family, and that history shows how they lived and what they accomplished, how good and great some were, and how wicked others were. This will serve to awaken interest in a very instructive line of reading and prepare the way for further instruction of prophecy which reveals the future destiny of the race. Instructive reading of various kinds will crowd out bad company and its attendant evils.

To these suggestions we might append the following useful hints which some one terms—

THE SCIENCE OF CHILD-TRAINING IN A NUTSHELL.

1. When you consent, consent cheerfully.
2. When you refuse, refuse finally.
3. Often commend.
4. Never scold.
5. Beware of making an issue with your child, but when an issue is forced carry it out. It is with children as with men, few of whom, says Goethe, are open to conviction, but the majority of whom are open to persuasion.

In other words—Rule yourself before attempting to rule your child.

All of these points good and wise worldly parents have observed and profited by; and even without the restraints and power of a religious training, they have raised sons and daughters to honor and to comfort them in their declining years. And yet, in addition to all the nice points and the fine points of wise and careful training, there is a mightier power than all else in a decided religious training. If the little ones are taught from infancy to know and love God as the wise and loving provider of every blessing they enjoy, as the rewarder of righteousness and the punisher of evil doers (not always now, but in his own due time); if they are early taught to bring their little troubles to him for sympathy and help, and their little joys and blessings to him in thankfulness and praise; and if they are taught the plan and purposes of God as they are able to comprehend it, the instruction thus received in the plastic period of childhood will never be effaced. "Train up a child in the way he should go and when he is old he will not depart from it." He may stray from it in youth, but by and by under the chastening hand of God (for God will not forsake them, but will watch over them for your sake), a mother's prayers and counsel and love will be freshly recalled and heeded,—perhaps long after she has been laid to rest.

Since such carefulness and watchfulness and constant attention to the physical, mental and moral wants of children demand almost all of a mother's time and strength, and sometimes more than she has to give, but little can be expected of her beyond the family circle in the earlier years of motherhood. Her faithfulness here, therefore, will show the measure of her desire and willingness to be faithful in the greater work; and verily, she shall not lose her reward, either in the Master's approval, or in the love and respect and reverence of her family. Even if for a time wayward and thoughtless as some children seem to be naturally, they also will by and by rise up and call her blessed.

The work of Christian parents for their children now should be regarded as part of the great restitution work of the new dawning restitution age. And if the children of the saints are carefully trained and instructed in the plan of God, and the great work he is about to accomplish in the great time of trouble and after it, doubtless God will be pleased to make special use of them as the world's instructors, to point men to the real and only remedy for all their woes.

Work, dear Christian mothers, with this end in view, and God will in due time show that your labor has not been in vain, in the Lord. Humble and obscure though you may seem, you have a blessed mission to fulfill. God bless you all and give you wisdom, and patience, and constancy, and prudence, and faith, and hope, and love, and grace in every way sufficient to act nobly your part, while you walk humbly with God casting your care upon him knowing that he careth for you and yours specially, for your sake. MRS. C. T. R.

THE POWER OF THE TRUTH

The Lord seems to lay hold by his truth upon a variety of characters, in his call to joint-heirship. The following letters all showing excellent spirit, represent some of these. They serve to show that the power of the truth extends to all classes and that the Lord accepts of and is willing to bless and use all who accept of his righteousness and desire to render him service.

The first is from an ex-convict, recently released from the House of Correction in Detroit, where he served a long term for highway-robbery. We know not how the truth reached him there, but it made him free from his old master Sin. Since his release he has started into what he says shall be his life-work, preaching the truth by selling DAWN, and he meets with good success. The TOWER goes to three other convicts, one in Joliet, Ills., one in Detroit and one in Allegheny.

The other letters explain themselves.

House of Correction, Detroit, Mich.

DEAR BROTHER:— . . . . When I got into trouble, I did not wish to have my people exposed to the disgrace that a knowledge of my situation would be sure to bring upon them; and I adopted an assumed name and have not written to them nor heard from them since.

This pride that prevented me from writing to my people, and receiving of their assistance, would also hinder me from going home, if I did not have suitable clothing, and sufficient money to satisfy it. But I was thinking, if my parents are still living, they still have affection for me, and how much greater their joy would be to have me come home clothed in the rich robes of Christ's righteousness, than to come clothed in the scarlet and purple of sin, or soft raiment of my own provision, which would be but as filthy rags in comparison. Besides, if I am seeking not my own glory, but the glory of my Master, and if His righteousness may be clearer seen through my humiliation, it will but leave me greater cause for rejoicing. I have long endeavored to render cheerful obedience to all men who have required it of me. But now I should much more endeavor to yield grateful submission to my Father's will whose loving care guides and protects me, and nothing is allowed to befall me without His permission. He also assures me, that all things are working together for good for me. So, if it is his good pleasure, I may still hope to get home at the holidays. And I can be contented with Christ's righteousness as a covering, instead of fine clothing, and the gold and silver of spirit and truth, instead of money, and bearing a precious message whose value is beyond rubies. And although I may not be skillful in telling this glad message, I hope that its affect in me may be clearly manifested, as someone has written:—

"Gladly in the dust I would lay me,
That the world my Saviour might see."

Hoping to see you soon. Yours in the faith, ———.

New Haven, Conn.

MY DEAR BROTHER RUSSELL, BELOVED IN THE LORD:— While in Boston I was told of a sister at Winchester, about seven miles from Boston, and I went to see her. Some eleven years ago she was a lawless Roman Catholic rumseller there. Her conversion (a most remarkable one) occurred in the prison, where she was confined for repeated violation of the liquor laws. When she was released, she poured to waste all of her liquors and renounced the Roman Catholic religion. As she lived in the midst of an Irish Catholic community, her persecutions were terrible. Her children were hooted, pelted with stones, and abused in every conceivable manner. She was cursed and slandered before her face and behind her back.

They even soaped the stairs of her dwelling to cause her to fall and maim or kill herself. The priest visited her, and when he found that she was firm in her determination to serve Christ rather than the devil, he cursed her and persuaded her husband to abandon her and declared that she should never have a Catholic dollar, and said they would drive her from her home. They broke the window panes in her house, and for two years she was obliged to keep them stuffed with rags, etc., being too poor to afford to replace the glass. She united with the Baptist church and was most zealous in her missionary efforts to bring others into that "communion." She soon ceased to have her hunger satisfied with the husks of the less popish branch of Babylon and

longed for more truth, for she saw and deplored the same spirit in Protestantism as in Romanism. About nine years ago, hungering and thirsting for the Word of Life, she heard that there were a series of meetings held at Lynn. *You* were the preacher, and she was so well fed that she eagerly inquired where she could continue to hear you. A friend told her that she could hear you through Z. W. T. every month. Ever since that God has fed her through your paper. When she was rejected by every body, *that* spoke peace to her heart. All was written in such a sweet spirit. The very pages seemed illumined by the spirit of God. She cannot write at all and can not read writing.

She has grieved because of her inability to tell you the great comfort and joy you have been to her, under God. She expressed her belief in the fact that there must be so very much of which you have never known that would so greatly encourage you, did you but know. When her boy lay dead in her house, a crowd collected opposite and cried that they wished it was the old devil that was dead, instead of the young one, or she along with it. Well, the next day after that she got the TOWER. For all the sorrow she had had, it brought great joy, and she felt lifted up. She could not describe the gladness God sent her through it. The Lord anointed her eyes, and she came out of the Baptist church, and her persecutions at the hands of the Protestant religionists were harder to bear than those of the Roman Catholics—a refined cruelty. She attempted to reason with them out of the Scriptures, but was called an ignorant Irish woman and was rebuked for her insolence in presuming to teach them who had been studying the Scriptures all their lifetime. But she knew she had the truth, and counted it all joy—even her severest trials—for they brought her nearer to God, and taught her dependence upon Him. She was overjoyed at the thought that at last you should know of her and of the joy you had been the means of imparting to her.

Yes, dear Brother, you'll find out concerning many a weary heart comforted and cheered and helped in the struggle against the world, the flesh and the devil, when you reach the end of your faith. Rejoice!

Your affectionate brother in Christ, S. I. HICKEY.
Pierce City.

DEAR BROTHER RUSSELL:—What I want to tell you is this, *I am free!* The *truth* has made me free! Today I was excluded from the Baptist church of which I have been a member for almost twenty years, on the charge of heresy.

But they did not exclude me until I asked the privilege of withdrawing. It came up in this way. This was regular church meeting day (business meeting). I was present as usual, but this time with my mind made up to explain to them my change of views on several so-called-orthodox points. I waited until the regular business was transacted, before I arose to speak, and in the meantime they balloted for delegates to the association. No special nominations, each member voting for whom he chose; and when the ballot was announced, I was one of the chosen. At this point I remarked that they would probably want to rescind their action after hearing what I had to say. I then explained to them as best I could parts of my belief, and ended by telling them, I could not be consistent in believing and teaching as I do, and still retain my membership in the Baptist Church; in other words, I could not be two things at once without hypocrisy. Therefore, I asked the privilege of withdrawing my name from the church roll. I told them that my action was prompted by a sense of duty, and not that I held aught against any of them; for, said I, you have all been kind to me, and my relations as a member of your body, have ever been most pleasant. I believe that many of you are Christians, but blinded; and in one sense of the word, it is no easy matter for me to sever my connection with you, for I leave among you my dear old gray-headed mother and father, sisters, wife, and many of my dearest friends. But brethren! Jesus said, "He who is not willing to leave all these for my sake is not worthy of me." Then I sat down. Quite a number were in tears, including our pastor; and after the question was discussed, and regrets expressed on my strange action, it was decided to *exclude* me for heresy. But before the question was put, a good old brother arose and suggested that I be given a letter, not of dismissal, but a letter showing that I was not excluded on account of any misconduct, but simply on account of refusing to believe and teach Baptist doctrine. But the suggestion was not acted on, and the vote for exclusion was unanimous. In regard to the letter suggested by the brother, I will here state, I did not expect and do not want anything of the kind. I then handed to the Assistant Superintendent of S. S. my written resignation as Supt. of Pierce City Baptist Sabbath School, and in a few days I expect to hand in my resignation as Treasurer of the Baptist College at this place. And so I am alone in the *"flesh,"* but not in the *"spirit."* I believe Jesus of Nazareth is with me. And I believe he will continue to walk with me, if I hold fast to the faith first delivered to the saints. *Pray for me.*

I have about 30 DAWNS loaned out. One Baptist sister, to whom I loaned one, said to me since my exclusion, I believe the doctrine taught in that book you loaned me, and in a short time I expect to do as you have done, withdraw from the Baptist Church. Her name is on the enclosed list of subscribers to the TOWER.

May God bless you and us all in the work, is my prayer.
J. W. B——

VOL. X ALLEGHENY, PA., MARCH, 1889 No. 5

YOUR SUBSCRIPTION FOR THIS YEAR

Look up your memorandum; see whether your subscription is expired. Did you renew it for the present year?

It is past our usual time for revising our list and striking off the names of all who have not renewed their subscription for the present year. We must do so now. None need expect the next issue, except those who have renewed in one of the three following ways:—

1st, By paying the amount due in advance; or

2nd, By sending a card or letter, saying—"Please renew my subscription for the TOWER for the present year. I cannot conveniently send the money at present, but will do so as soon as possible—I hope during the year;" or

3d, By sending a card or letter to the TOWER TRACT SOCIETY, saying, "I am so circumstanced that I cannot pay for the WATCH TOWER for the present year—(aged, invalid or whatever)—Yet I am deeply interested in its teachings, and desire that my subscription shall be paid for out of the *Tract fund,* as one of the *Lord's poor.*

This arrangement complies with both the letter and spirit of the Postal Law, yet provides amply for all the truth-hungry; for none are so poor as to be unable to purchase a postal card. And all such orders, without money, are as promptly and carefully attended to, as those which contain money. If you need to avail yourself of this arrangement for the Lord's poor, do not let a false pride hinder you. Consider that it is of the Lord and not of us, though through us, that the favor comes. It is because we partake of his spirit that we take pleasure in distributing the truth to you, regardless of your ability to share in the cost of the service. Be free then, to accept of our offer. We well know that all of the saints would rather, far. contribute to the Tract Fund than receive from it—hence we *urge you* thus to partake of the bounties of our Master's table, if you have a relish for the food there supplied.

OUR SPECIAL ISSUE FOR APRIL AND MAY

360 PAGES MAGAZINE FORM TO PAID UP SUBSCRIBERS ONLY

So many appeals have come to hand, from those who feel that they cannot afford to purchase MILLENNIAL DAWN Vol. II. in cloth binding, desiring that "The Time is at Hand" be issued in magazine form, to bring it within the reach of all, that we have concluded to issue it as we did Vol. I., "The Plan of the Ages;" viz., as a special issue of the WATCH TOWER.

It is proposed, therefore, that it shall represent the April and May issues, Nos. 6 and 7, of TOWER Vol. X. We expect to mail it about April 15th next to all whose subscriptions on our books shall stand *renewed for 1889,* as above explained, on the first day of April next.

All whose subscriptions for the TOWER come in after May 1st, '89, will be expected to pay 25 cents for this special issue, or *75 cents for this year* from Jan'y forward.

This special issue will of course be a great expense to us.

but reflecting that about two thousand, now on our *poor list*, would not, possibly, otherwise get the important truths which Vol. II. presents, decided us that such a course would be to the Lord's glory. Many of these have waited long for this "meat," hoping that the Lord would provide it for them in some manner. And we would have presented this subject-matter long ago, in TOWERS of the usual shape and size, but the subject is such, and so connected, that much of its strength and force would be lost, if spread over a year's issues of the TOWER. Besides, the subjects are such as will need to be referred to continually, and this would be less convenient in our usual shape. In fact, all who can afford it, should also have both "The Plan of the Ages" and "The Time at Hand" in cloth binding, for preservation and frequent reference. And such will surely want some extra copies for their friends, if they appreciate the various subjects therein treated.

Do not hasten through, in reading The Time at Hand. The subjects will require at least two readings to get their force and beauty. And you will probably find, as so many have written of DAWN VOL. I., that the second or third reading was even more enjoyable and profitable than the first. So then, the two months which that special issue will supply, April and May, can be abundantly and profitably occupied by the study of its topics—a subject of deep interest to all who have caught a glimpse of the Plan of the Ages, and seen that in its sublime culmination, in the Millennium, center all our good hopes. None such can be indifferent to whatever testimony our Heavenly Father may have supplied us with, in the Scripture, touching *the time* for the beginning of the Restitution work of blessing.

ANNIVERSARY OF OUR LORD'S DEATH

For the sake of new readers we mention that it is our custom to commemorate our Lord's death once a year, upon the recurrence of its anniversary.

To all who truly realize that the "wages of sin is death" —and that the *ransom* given for all, by our dear Redeemer, was his life,—his death, his cross, must always be the central point of interest from which all our hopes of future life and blessing emanate. All such will esteem it a privilege to commemorate the dying love, the redeeming love, the enduring love, the powerful love manifested at Calvary. Greater love hath no man than this, that a man lay down his life for his *friends*. But the love of God is specially commendable, as beyond all other loves in that it was while we were yet *sinners* and enemies, that Christ died for us, the just for the unjust, that he might lead us to God; that he might have the right and opportunity of effecting human restitution to the state of perfection and harmony with God, forfeited by Adam's transgression.

As foreseeing this desire in his loyal followers, and as indicating his approval of it, and the propriety of it, our Lord instituted that very simple, yet very impressive remembrancer known as "The Last Supper." It was instituted the day before the beginning of the Passover Festival,—in the same night in which he was betrayed, and in the same day in which he was crucified;—the 14th day of the month Nisan.

The Hebrews reckoned their day differently from what we do. With them it *began* at sunset or at 6 o'clock P. M. Thus it was that our Lord and the apostles could eat the Last Supper probably about 8 o'clock, then go to the Garden of Gethsemane, to Pilate and Herod and be crucified the *same day* in the afternoon. Probably it was in view of the fact that both the symbolic supper in commemoration of our Lord's death, and the death itself, might be upon one and the same day, that the Hebrews had the custom mentioned, of reckoning the 24-hour day as beginning with the night. Again, the night represents the dark period of sin, and sleep in death, to be followed by the glorious and everlasting day, of resurrection and heavenly light and blessing, which begins with the rising of the Millennial Sun of Righteousness with healing in his beams.

The fact that the Lord instituted his memorial supper of bread and wine as *taking the place* of the Paschal Supper of the literal lamb, coupled with the fact that the Passover lamb and the deliverance from Egypt which followed the eating of it, were typical of the Lamb of God and the deliverance of all who partake of his merits, leads us to recognize the propriety of commemorating on *its anniversary*, the death of its antitype, "the Lamb of God who taketh away the sin of the world," as the only intended and proper and significant time. We believe, too, that this was what our Lord intended to be understood by his words, "As oft as ye do *this*, do it in remembrance of me;" *i. e.*, as often as ye celebrate *this Passover Supper*, henceforth, you who believe in me as the antitype, the Lamb of God, should think of me and the real passing over due at the resurrection, and not any longer do *this* in commemoration of the typical lamb and the typical deliverance from Egypt.

Christians in every age have recognized the propriety of celebrating in some manner this great event of Calvary, and the purchase of the life of the world there effected; and many commemorate "Good Friday" and "Easter Sunday" in remembrance of the crucifixion and resurrection. But as for celebrating the Lord's death in the Supper, upon its anniversary, the very commemoration which he approved, that has been lost sight of for now nearly sixteen hundred years. It was dropped from policy, for two reasons: First, because of the animosity engendered between professed Christians and Jews: to cut the cord which would link the new religion with the old, for fear of the influence of other Jewish rites and customs over Christians; and secondly, because when Papacy had general control the "Sacrifice of the Mass" (which claims to be a *fresh sacrifice* of Christ repeatedly) was substituted for the one and true death, which alone and once for all time, taketh away the sins of the world.

Protestants coming out of papal darkness generally saw enough to lead them to reject the Mass—"the abomination"—and to re-establish the Lord's Supper in much of its early simplicity. They are in doubt, however, as to how often it is *proper* to celebrate it; some doing so every Sunday, some monthly, some quarterly, etc.

Scripture evidence upon the subject, however, removes all doubts and conjectures, and presents the ordinance in its primitive simplicity, and full of typical significance. As this subject was treated at some length in our issue of March 1888, we refer new readers to the article, "This Do in Remembrance of Me," in that number. We have a few copies on hand which we will be pleased to supply gratis, to such as are desirous of studying the subject from this standpoint.

It is our custom to celebrate this event on its anniversary as reckoned by the Jews—the reckoning followed by the apostles and the early church in general—lunar, not solar time. Following the lunar time exactly, as the early church did, the celebration may fall upon any one of the days of the week.* This year it will be upon Sunday evening April 14th (after six o'clock). At six o'clock of that evening, the 14th day of the Hebrew month Nisan begins, and lasts until Monday evening at six o'clock, where the 15th of Nisan commences the first day of the seven days festival of the Jews, called the Feast of Passover. We, however, do not celebrate their *feast*, neither do we use the literal lamb. Ours is the antitypical, the true Lamb of God, of whom the bread and wine are but emblems. And by and by we shall celebrate the antitype of their seven days feast of rejoicing, when all of God's people (all who have and will come into harmony with him, typified by Israel), shall have passed the Red sea of sin and its consequence, death, and stand on its further shore; and when Satan and all his *willing* followers with their slings and spears and chariots of evil device, who now seek to hold in bondage, the first-born (the church) and all who desire to follow them and to serve the Lord, shall be finally and everlastingly overwhelmed in death—the lasting or second death. These and their final destruction were typified by Pharaoh and his horsemen, overwhelmed in the Red sea. From that calamity all who were under the blood of the Lamb were saved,—not only the first-born saved (spared) in that night (the present Gospel age), but also all the hosts of the Lord who followed their lead the next (the Millennial) morning.

Wherever two or three or more believers in the efficacy of the precious blood of our Lamb can do so, let them not forget to assemble themselves and *"do this"* in remembrance of him who did so much for us. But while desirous of thus meeting as many members of the Lord's body as possible, do not urge any, nor feel that numbers, or the presence of any particular one of your company, is essential; indeed meet the Lord alone and celebrate his great sacrifice if you can find no others near you who would enjoy the privilege with you.

Think not that the handling and commemorating of this simple ordinance belongs to a special class, called the "clergy," as some teach and as many believe. The Lord recognizes no

* Those who commemorate Good Friday, Easter Sunday, etc., also reckon by lunar time, but not exactly, for they take for their anniversaries the Friday and Sunday nearest to the exact lunar date.

such *caste* among his true followers, but declares, "all ye are brethren, and *one* is your Master, even Christ." All ye are ministers (servants) of Christ; all ye are preachers (declarers) of the good tidings, showing it in your cheerful words and looks and deeds, as well as telling it with your tongues and pens and through the printed page; all ye are priests, not of human ordination, but by divine acceptance as members of the body of our great High Priest—"the High Priest of our order"—"the Royal Priesthood" "after [like] the order of Melchizedec."—Matt. 23:8; Rev. 1:6; Heb. 3:1; 4:14; 7:21.

But while not *seeking* the company of any but the consecrated, be not close-communionists; attempt not to decide the rights of others at the Lord's table. If some of whom you disapprove draw near and desire to commemorate, remember that one at the table with the Lord was a deceiver and that very night betrayed him for money. If the Lord endured Judas, until the devil whom he served led him to "go out," so can you wait for the separation to come voluntarily, on the part of a similar class now.

It has been the custom of the church at Allegheny to invite all who can do so to meet with us here, to celebrate, and so far as possible to entertain those who come from a distance; and this invitation is warmly extended again, this year. Come, all who can; that we may celebrate our Redeemer's sacrifice, and in the three days following contemplate its fullness and sufficiency—as regards the consecrated church now, and as regards "all the families of the earth" shortly. Wait not for any further or private invitation. All who come will be welcomed, and this is your *special* invitation. But, let none come with bitterness of heart, or pride, or vain-glory; but with hearts overflowing with love to the Redeemer, and full of desire to know him, and to know his will and plan and our respective privileges therein more perfectly, let us meet.

Decide as soon as possible whether you can probably come. If you think you will come, please write us a letter or postal card on this one subject alone. Give your address very plainly and mention if others will be with you, what railroad you will take, and when you expect to arrive here.

In reply to inquiries, whether there will be an opportunity during the meeting for water baptism (in symbolization of the real baptism or immersion into Christ—into his death) we would say, Yes! good opportunity. Both the "Baptists" and the "Disciples" have kindly placed their baptistries, robes, etc., at our disposal, for several years past. So many as feel that they have already been *immersed into Christ*, and are desirous of following the example of the Lord and the apostles, in the *water symbol*, will have the opportunity afforded them in the *afternoon* of Sunday April 14th. All such are requested to study the subject carefully with their Bible, Concordance and the May 1888 WATCH TOWER. Twenty-three rejoicingly availed themselves of this privilege just before our last Anniversary Supper. But we *urge* no one to thus openly confess his consecration. Nor do we make it a test of fellowship: we believe, however, that sooner or later the fully consecrated will be led to see the beauty and propriety of the water symbol, and that whenever seen it becomes a test of the depth of our consecration, the reality of our death with Christ to the world and its opinions.

The bread used by the Lord was unleavened bread, bread made without yeast rising, much like water crackers but in large thin sheets. If you can procure such bread from a Hebrew family, do so; or if more convenient use water crackers. Not that it is essential to have bread made without yeast, for "we are not under Law" but controlled by love and privilege in this, as in the matter of the time of observing the supper. But as we desire to observe at the proper time, when we *see* its special appropriateness, so in the matter of the bread, when we see it to be a symbol or representation of our Lord's body, and when we learn that *leaven* or yeast is used in the Scriptures as a symbol of corruption and sin, we naturally desire to use as pure a bread-symbol as we can conveniently obtain, to represent the pure One—holy, harmless, undefiled, and separate from the race of sinners.

The wine used by our Lord, to represent his shed blood, we have no doubt was made (as "orthodox" Hebrews still make their Passover wine) without any yeast or leaven being added to the grape juice to *hasten* fermentation. But nevertheless it was fermented wine; the elements of fermentation inhering in the grape juice, led by slower process to fermentation and clarification, and thus it became "wine." But while it is clear to us, that the wine used by our Lord at the Supper, was pure wine (but not simple grape juice, which would not keep without fermentation from fall to spring) and of the same sort mentioned elsewhere in Scripture, an excess of which would make drunk (Eph. 5:18; John 2:10; Luke 5:39), still, we feel convinced, as we view the havoc made by the adulterated wines and liquors of commerce, and the wrecking of health and homes which it has accomplished and is accomplishing, that our Lord would neither use those adulterated and injurious wines as a symbol of his precious life-giving blood, nor any other, even *pure* wine, calculated to awaken or revive an appetite for alcoholic liquors. We believe that he would regard in this matter the growing weakness of our dying race. And when we thus judge of our Lord's sentiments on the subject, and reflect that the celebration of his death in the use of emblems is not a command, but a privilege, we see that as it would not be wrong for us to use leavened bread, so it would not be a wrong, nor a neglect of the ordinance, for us to use something that will not tempt any, as a substitute for the wine; especially as this principle is strongly inculcated by the apostle, who says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—Rom. 14:21; 1 Cor. 8:13.

What can we use instead of wine? We can do as the Hebrews used to do during the Passover week in which all leaven was forbidden them under the law. If their supply of wine ran short and they could obtain no more into which they were *certain* that no leaven or yeast had been put to hasten fermentation, they made of raisins a substitute for wine, equally a "fruit of the vine." We can all easily do the same. Get the common raisins, which are strongest in sugar, and after stewing them in a little water strain off and use the juice. And will not this be as really a *"fruit of the vine"* as though it were real wine? Therefore while not claiming that our Lord and the apostles used raisin juice or grape juice, but the real wine, we believe that because of our climate, and the push, drive and fast living of our day, and the present weakness of self-control among men, the Lord would approve our use of the raisin juice fruit of the vine, rather than real wine, because of the changed circumstances.

ENTERTAINMENT AT THE MEETING

For some years past a few of the friends at Allegheny have attempted to entertain all the visitors at these anniversary meetings, but as our gatherings increase each year, and will probably be much larger this year, this will be no longer possible.

It is proposed this year to divide this honor of serving the Lord's body, so as to give a larger number a share in the privilege, by dividing the visitors. One of the marks of female saintship in the early church was, "if she have washed the saints' feet." (1 Tim. 5:10.) Feet-washing being a necessity of that time, became a synonym of service and kindly hospitality. To illustrate this same principle of service and humility, our Lord used this same custom on the night of the Last Supper: and the entertainment of any of the household of faith, is really the fulfillment of our Lord's injunction, "See that ye wash one another's feet." But none should be permitted to overdo themselves in this blessed service, nor to deprive themselves of the spiritual communion of the meetings: to this end all have been urged to make only very simple arrangements, that both visitors and entertainers may have their principal feast upon the spiritual meat. Come then, expecting a warm welcome to such plain things as we have ourselves.

Endeavor to reach Allegheny on Saturday afternoon or evening, April 13th, and come direct to our office.

Those who may arrive on Sunday morning, April 14th, should come direct to our Meeting Room, No. 101 Federal Street, Allegheny, where there will be meetings at 10 A. M., 2 P. M., Baptism service at 4:30 P. M., and the Anniversary services at 7:30 P. M. The hours for meetings on succeeding days will be arranged later.

For the information of the friends, we announce, that we have arranged with restaurant-keepers here, so that all can have dinner and supper, near our hall, at 10 cents each.—no more than care-fare would cost you: the difference being made up by some of the friends here. Come to the morning meeting, therefore, with all your arrangements made to spend the entire day in spiritual communion.

ENTERING IN

"Why don't you enter in?
Into the work that calls for you,
Into the promises grand and true,
Into the inheritance that waits:
Why stand and weep without the gates,
O sorrowing one?

"You say you cannot see
Why, if He loves, He grieves you so,
Why thro' this path He made you go;
O if you'll enter in today,
He'll show you in His own sweet way,
Dear suffering one.

"But you will enter in,
I am so sure, some blissful day,
And then, you'll joy to hear Him say,
Why you have suffered and wept so sore,
And you will see your sorrow was the door
To let you in.

"He lets us in,—
O Alchemist divine, O wondrous sight!
Our counted tears all changed to jewels bright,
When we have entered in the secret place,
Where He reveals the wonders of His grace.
Then we can see the "all things" of His Word!
When we have fully entered into the will of God."

—*Selected.*

OUR BODY, NOW AND HEREAFTER

"For our conversation [lit. community—the government or polity in which we are sharers] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile [[ignoble] body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

There is a very general misunderstanding among Christians with reference to the *body* here mentioned by the apostle. He is here supposed to teach that these human bodies are to be changed and made like Christ's glorious body; and that the promise is to all of mankind who will be saved. But, while it is true, and elsewhere taught, that the "little flock" shall be changed and given spiritual bodies like that of Christ, and that they will thus be *like* him, yet, this is not what the apostle is here teaching. It should be noticed that the word body is not plural, but singular; and that this letter is addressed to *the saints in Christ*. And since the apostle likens the church to a human body, the head of which represents our Lord, and the various other members the individual members of the church, we are warranted from the context in believing that the body to which he here refers, is the church, and that this is another instance in which he employs this figure.

The body or the church, in its present condition, is called a vile body, not because it is actually vile, but because it is so considered by the world. In the Emphatic Diaglott it is translated, "the body of our humiliation." And this body, the church, which in God's estimation is a holy body, a body justified, and consecrated to his service, and therefore acceptable to him, and by him anointed for the glorious work of carrying into execution his great plan of salvation by the restitution of all things, is to be changed from its present condition of humiliation to a glorious condition—to a condition suitable to its real character, and the high position it is destined to fill as the bride of Christ.

While, in God's estimation, the church is now regarded from the standpoint of her future exaltation as a glorious body, yet now, in the estimation of men, she is despised, rejected and hated, as was her Lord; because the world knows her not even as it knew him not. The world does not realize that this body, now in humiliation, is a body of kings and priests who shall by and by bear rule over angels and men. If they thought so. the saints would be very differently regarded and treated. They have found their Lord's prediction fully verified in their experience,—"Ye shall be hated of all men for my name's sake." (Matt. 10:22.) They must, however, be patient in their humiliation and suffering unto the coming of the Lord. Their exaltation and glory is not due until then.

Though our Lord was changed from his condition of humiliation, and highly exalted to his present glorious condition nearly two thousand years ago, mankind in general is not even yet aware of his exaltation. Though they hear the church speak of it, they see no evidence of it, and have no faith in what they hear. The time when his glory will be manifested to all, so that none shall fail to recognize it, will be at his second advent; and we are further assured that the church's exaltation and glory shall occur, and shall be manifested at the same time—"When Christ . . . . shall appear, then shall ye also appear with him in glory." (Col. 3:4.) *Then*, the church shall in reality be a glorious body, a body suitable in every way for the high position she shall fill as the bride of Christ—the companion of the Son of God for all eternity, his joint-heir in all things, and his efficient and thoroughly capable co-worker in the great mission to which Jehovah hath appointed the Christ—head and body—bridegroom and bride. Together they shall constitute the great Prophet, Priest and King whom Jehovah hath anointed; and their glory shall appear to all intelligent creatures in heaven and in earth.

But before this glorious exaltation, must come the deep humiliation of every member; and if we have no part in the humiliation, we have no share in the glory; for only the meek, the humble, faithful ones who prove their loyalty to the divine will by most severe and humbling tests, will be worthy. They must manifest their disposition toward God by obedience even unto death; strengthened while walking down into the very depths of humiliation, by faith in the promise of God, to exalt them in due time. We must close our eyes and ears to the world, let them think and talk of us as they will, only giving no real occasion, by any actions which our enlightened conscience cannot approve. We must be willing to be counted a "vile body," the refuse and dross of society, the offscouring of the church, and as fools and fanatics to be persecuted for righteousness' sake. We must be willing to do good, to forward the truth and to suffer for it, and to continue on in the course directed by God, regardless of the losses and sufferings it will cost; through all waiting patiently, until in his own good time, God shall make our righteousness to shine forth as the noon-day, and silence all our opposers.—Psa. 37:6.

Not forgetting that there is but one such body let us look about us to discover it. Is it the great Roman Catholic Church?—or the Episcopal, or the Lutheran, or the Baptist, or the Methodist, or the Congregational, or any of the numerous other religious "bodies" or organizations known by distinctive names? Are any of these organizations despised, rejected and counted "vile" by the world? No, not one of them. From the least to the greatest they are all respected, and thought and spoken well of; but the measure of their respect and esteem among men, is always in proportion to their numbers and wealth. Some of the smaller organizations, comparing their own with the larger and more influential, might say they are lightly esteemed and less favored by the world, but this does not answer the description of the true church. God's Word points out the true church, not by naming the organization, but by naming certain features by which it can be recognized.

First of all, he would have us bear in mind that there is but one true church (Col. 1:24; Heb. 12:23), and that other organizations called churches are not so recognized by him. Secondly, that this one church which God recognizes, is only a "little flock." (Luke 12:32.) So we need not be on the lookout for the largest organization as the true church of Christ. Thirdly, we are informed, that this "little flock" does not contain many of the rich, or great, or wise according to the wisdom of this world. (1 Cor. 1:26.) It may contain some of the rich and learned, but not many. The rich and learned generally esteem the honors of this world (which their riches and learning secure), too highly to associate themselves with the humble and despised. Fourthly, it is shown that while the church does not contain many of this class, it is composed almost entirely of the poor of this world. (James 2:5.) And though they are not generally learned, neither are they ignorant; for they are close students of God's Word and learned in the Scriptures; and the heavenly wisdom derived therefrom, gives them an education to which the wisdom of this world can never attain.

Fifthly, all the members of this little church are to be known, chiefly, by the spirit they manifest, which is the spirit of Christ; for, "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9.) He is not recognized of God as a member of the church, however much he may profess to be. But here there is some danger of being mistaken, unless we observe very closely what the spirit

of Christ is; for the world and nominal Christians have, and very positively assert, *their idea* of the spirit of Christ, and bitterly oppose those who truly manifest his spirit. Their idea of the spirit of Christ, is simply that of a tranquil, peaceful disposition, which manifests itself always and only in kind deeds and kind words which the world can recognize as such—a disposition which can never be roused to indignation, and to words and actions manifesting it. Study carefully the spirit manifested by our Lord, and you will find that while he was courteous and kind, he expressed his righteous indignation against evil-doers, and particularly against hypocritical evil-doers, who pretended to be faithful servants of God, and exemplary keepers of the law. He never avoided declaring the truth, even though it placed him in direct opposition to all the religious teachers of his day. And so far from maintaining peace and order, was the course which he pursued, that to those who had the same idea now so prevalent—that his words and actions should always be for peace—he said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." (Matt. 10:34-37.) Mark also, that the spirit of our Lord was one of meekness and humility, and that so he taught his disciples, saying, "Take my yoke upon you and learn of me; for I am meek and lowly in heart." In him, truth, humility and love found an exponent, who at the same time was bold as a lion in their true defense. Though we will not find the spirit of the Master exactly duplicated in the members of the true church, we will at least find in every member a measure of that spirit, and an effort and progress toward a fuller development of it, some being much more advanced than others.

Finally, we are told, that the true church is to be found walking in a very narrow way which few find, and in which fewer yet care to walk. It is the way of sacrifice, of suffering for righteousness' sake, and of humiliation even unto death.

This class with such experiences as we have described, would be esteemed by the world a very miserable "body" as well as a very ignoble one; but in this they are mistaken also, for not only is it very honorable and destined to exceeding glory and honor in God's due time, but it is also a very happy, joyful "body." Those of its members who sacrifice, suffer and endure most in the cause they serve—the Lord and the truth—are "always rejoicing" and "in everything giving thanks." They have a "peace which passeth all understanding" and a "joy which no man taketh from them;" because, having *done* the Father's will, they *know* of Christ's doctrine (John 7:17), and the light of the knowledge of God as it shines forth in Christ, hath shined into their hearts (2 Cor. 4:6), giving beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness (Isa. 61:3), for as much as they "know that their labor is not in vain in the Lord." and that what he hath promised he also will perform. Hence these, outwardly buffeted, have the greatest peace at heart; and these, outwardly troubled, have the deepest real joys—the joys of the Lord.

Here is the description of the church. But comparing it carefully with every organization great and small, we find that not one of them answers the description. The true church is not a visibly organized body, and is not known among men as a church at all. Many of its members have been, and some still are, in the various nominal churches, and others are separate from all of them, so that you cannot point them out as a visible company and say to the world, This company is the true church. But, "The Lord knoweth them that are his" (2 Tim. 2:19), and they know each other wherever found, by the description which God has given. During this entire age it has been in existence, and has always been known and loved of God and nourished and sustained by him, though its scattered members have grown up as wheat in the midst of tares. Now, in the time of harvest, they may be more readily discerned as a company than ever before (except in the beginning of the age, before the tares began to mix in with them and to overshadow and hide them), because the Lord is calling them out, and separating them from the tares; and the table he has spread before them in the very presence of their enemies—the glorious truths now in due season revealed to them—is attracting them—in person so far as possible, and into sympathy and coöperation, however far separated.

Bear in mind, then, fellow-Christian, that this body, the church, which is to be changed and made glorious like her Lord, at his appearing, is now a vile (ignoble) body in the estimation both of the world and nominal Christians; that her present condition is as the body of humiliation; and that her chief ambition and effort now, is to use all her powers to the best advantage for the Master's glory, in the advancement of his cause and in the interests of his kingdom, rejoicing even in the midst of present persecutions, in hope of the coming glory, now shortly to be revealed. And if any Christian would make his calling and election sure, he must see that he is one of this "vile body," bearing some of the reproach of Christ. The present humiliation and sacrifice of the church, as well as her more glorious future work, is all for the grand purpose of subduing all things unto Christ. It is the indirect means which has for its grand ultimate object the restitution of all things.

Such being the hope of the church, her interests are not in the things of this present time—what shall we eat, and what shall we drink, and wherewithal shall we be clothed?—how shall we plan for the future comforts and good things of this life, etc., etc.? These are not the questions of chief interest among the saints. The King and kingdom to which they owe allegiance are heavenly, and wherever the forwarding of their interests requires the sacrifice of earthly good things, that sacrifice for the object becomes a pleasure; and hence the saints have no interests here which they do not expect to sacrifice for the interests of that kingdom in which they shall be sharers, and to which they are even now heirs and reckoned of God as sharers. They count that already their citizenship is in that heavenly kingdom, and that here they are merely aliens and foreigners.

Therefore, under the kingdom of this world they have a right to expect only such rights and privileges as are accorded to aliens and foreigners, yet they know that even such rights and privileges may in many cases be denied them; for now "the kingdom of heaven [represented by the church] suffereth violence," and it shall continue to suffer violence to some extent until it is set up in glory and power.

The "body" of Christ in its present condition of humiliation, is actually a very imperfect body, though reckoned perfect through the imputed righteousness of Christ; for we have the heavenly treasure—our new, transformed mind—in earthen vessels, full of imperfections inherited through the fall. These we strive continually to overcome; yet we shall never be fully able to eradicate them all. Our weaknesses of mind and body and bias of disposition, must be fought down, and kept under, every inch of the way. Inherited, and formerly cultivated, sinful dispositions, such as pride, love of display and praise of men, love of ease, selfishness, indolence, and every other sinful propensity, will prove a means of discipline to us in our efforts to overcome them, and to oppose them by doing the will of God. And the patience with which we bear with each other, as we gradually grow up into Christ, will prove the measure of our love both for each other and for our Lord, whose we all are.

The various members of the body of Christ, knit together in love, should bear with each other, giving and receiving reproof in the spirit of meekness; each being careful not to put a stumbling-block or cause of offense in his brother's way; or if he has unwittingly done so, to quickly remove it as soon as he is made conscious of it. We are not to judge one another after the flesh but after the spirit, remembering that the flesh warreth against the spirit, and that it requires a desperate struggle in many cases to keep it down. If a brother through the weakness of the flesh has stumbled, remember it was through his weakness, and be patient and helpful, unless he manifests no disposition to regret it or to reform, in which case he needs counsel and reproof; for unless he reform he will be considered by the Lord as unworthy and will be cut off from the body.

In the preceding verses, Paul speaks of some in his day, who after identifying themselves with the church, became the enemies of the cross of Christ by walking after the flesh and minding earthly things, and shows that the end of such a course is destruction. He warned the church against such, that they might not assimilate with, or recognize them, or be deceived by them into the idea that we can mind the earthly things, giving our effort and time and attention and interest to them, and still be of the little flock which God recognizes as his church, the body of Christ.

Our citizenship is in heaven and all our interests are there, while here we are mere strangers and pilgrims, living only for that which is beyond.

AS BECOMETH WOMEN PROFESSING GODLINESS—No. 4

CHRISTIAN WOMEN AS REAPERS IN THE GOSPEL HARVEST

Now we wish to talk a little to those sisters in Christ who have some talents, however great or small, which they desire to make use of in the interest of the great harvest work. We have nothing to say at present to those Christian women who find both the center and circumference of their desires and efforts to do good, within the comparatively narrow sphere of home, except that they are living far below their privilege, and that selfishness, and not the glory of God chiefly, is the mainspring of their efforts whether they yet realize the fact or not.

Let us not be too quick to conclude that we have no talents. All the called ones have at least one, though the majority have more. Remember that health, money, time, influence, mental activity, education, and every advantage we possess, is a talent, to be used or abused. And while we should not think of ourselves more highly than we ought to think, neither should we underrate our abilities. We should think of ourselves soberly, and take as nearly as possible a correct estimate, in order that we may make the best possible use of our powers.

We have heretofore shown the principles which should govern Christian women in all their work—that modesty of demeanor, dress, etc., should always be observed, and that everything approaching a boastful, heady, high-minded spirit should be studiously avoided. Bearing this in mind, let us inquire then—In what way can we do harvest work to the best advantage?

On this point several suggestions might be made. They will not fit every case and some of them may be impracticable in many cases, but we can make use of any or all of them as we find ability and opportunity. We should not forget that the strongest influence is generally that which comes closest to the heart, and here is woman's opportunity. The truth may be presented ever so clearly and eloquently in a public discourse, and the majority of its hearers will soon forget it in the multitude of other cares. But a woman whose heart is filled with the truth and spirit of the truth, can drop in for a neighborly call and brush away the rubbish of care, water the seed with a little Christian sympathy, warm it with the happy sunshine of her living faith, and loosen the soil about it by tenderly showing how helpful such a faith is in lightening the cares of life, and how much it has done for herself in this way.

A woman's natural and quick perception, too, generally shows her how far to go, and when to stop. Cultivate this faculty; it is a natural talent to be used for the Master's glory.

Then, is any one sick in your neighborhood? you are generally welcome with your helping hand, your cheerful smile, and words of comfort, both to the sick and to the anxious friends who watch over them. Let your words be seasoned with the hope of the gospel, in such measure as may be most helpful to them, while your kindly offices give them confidence in your Christian spirit of love and self-sacrifice, and prepare the soil for the reception of the truth. Sometimes you will find it expedient to thus prepare the soil by more or less acquaintance before you drop any of the seeds into it. In this be wise and harmless, as the Master directs, but not too slow and over cautious else you will fail of your important work.

Then remember, "*the poor* you have always with you;" and generally they are the class most ready to receive the truth. Some of them may be rough and rude and by no means congenial to your tastes. And when you were of the world you may have shunned them, and thus incurred their displeasure. Ah, what a mission you have here! and what a test, too, of your standing, and measure of your growth. Stop first and measure yourself, before you think of what you can accomplish in this way. Is your former pride crucified, so that you would not be ashamed to be seen with that coarse, uncouth neighbor, or to be called her friend, if thereby you can feed her with the bread of life? Would you be ashamed to say before your friends, as the Lord said to Zaccheus (Luke 19:5), I will dine with thee today or Thou shalt dine with me? Have you learned to mind not high things, but to condescend to men and women of low estate, for the privilege of helping them up? (Rom. 12:16.)—and that, too, not in a condescending patronizing way, but with true sisterly sympathy and love, manifested in your kindly courteous manner, plainness of dress, and simplicity of home appointments?

If so, you can carry the blesssed tidings to many a lowly, and to many a wretched home. And among them you will occasionally find one of the Lord's precious jewels, perhaps unfortunately united to a depraved character who calls himself husband, though he never knew the meaning of the name, and never filled the office. Crushed under a load of care and sorrow, and shunned by the more fortunate, what a comfort and blessing you may be, with your true friendship and the good tidings of great joy.

Then there are children in your neighborhood. The children of the rich you may not be able to reach, but the children of the poor may be reached, if you use tact and discretion. You might gather a class of children about you to meet with yours at stated times, and then tell them the old, old story in as pleasing and simple a way as you can. Inspire the little ones with the hope of the glorious restitution of all things to Edenic glory and beauty. Paint the glowing details before the simple mind of childhood and let them carry it home, being careful not to give meat too strong. Your own children, too, carefully instructed, may be little messengers of God. If they like the service, tell them they are God's little angels (messengers) and all their little services are appreciated in heaven, where their names are written and they are personally beloved.

As to your children's associations, you need to bear in mind that "evil communications corrupt good manners;" and, therefore, in the impressible period of childhood it will not do to let your children mingle indiscriminately with others, much as you may love the parents and desire to show yourself friendly to them and theirs. Indeed they will be better, especially in these days, to be kept to themselves as much as possible. And if your principles on this point are made known to your friends, they will not misunderstand, but will probably endeavor to imitate you. On very special occasions, however, you might find it expedient to call in your neighbors' children, even if they are rude and ill-mannered, that yours may treat them kindly and show themselves friendly. Under your eye, politeness and kindness and good feeling will readily take the place of rude ways. The strongest characters to resist evil are not those who never meet it, but those who do meet it, and overcome it. If your children at school and in the neighborhood meet rude children, and their rudeness is never commented upon or discountenanced by you, they will surely imitate it. Yet such comments should always be with charity and pity, and should never be made before others. While you teach your children to dislike the evil, teach them also to love and pity the evil-doer, as God does, and to study how they may help them. Be on the alert for all such opportunities, and by so doing you will develop strong characters able to resist the evil, which sooner or later they must meet, and to overcome it with good. Thus trained, you will soon have them as active co-workers with you and with God in the great work.

If worldly ambitions for your children as well as for yourself, have been sacrificed—as they must be with the faithful, consecrated ones—and your chief desire for them is to have them faithful, humble and competent servants of God, you have here a grant opportunity to prove your faithfulness—or vice versa; and it will affect all your plans for them. As a servant of God you will bring them up as near to his idea as possible, teaching them that the adornments of the mind and heart are the chief adornments in God's sight.

Another quiet unobtrusive way of working would be to visit the various churches, particularly their prayer and conference meetings and the Methodist class meetings, dropping a *seasonable word* where you can, and observing those who appear to be most earnest and devoted to the Lord, in order that you may acquaint yourself with them, or hand or mail them something to read, or visit them.

Then again, there are both friends and strangers near and far, who may be reached both by personal letters and printed matter. Here lies a wonderful fruitful field of labor—practically unlimited. Mark, too, your privilege of spreading the cheerful meal—not elaborately, but plainly, and such as the humblest might imitate—and calling in, not your friends and rich neighbors, but any of God's children without respect to their earthly condition, who may be blessed by such a season of communion with saints. And verily, you shall not lose your reward, even in the present life. Remember, too, the old proverb which you can apply to advantage in the Lord's service, viz., If you would have friends you must show yourself friendly. Teach the little ones too, to enjoy and assist in such hospitality with you; and show them that this is the way, God's way, for us to find real happiness—in blessing and serving each other.

On such and all occasions discountenance everything approaching gossip, and show most decidedly that you have neither an ear nor a tongue for any such thing, and make some features of the truth, or of the harvest work, the topic of conversation.

In such ways the busiest mothers may find places for profitable investments of their talents. With such at his coming the Lord finds his own, with interest.

Then, in addition to these ways, in which it would seem very many could engage, there are the more fruitful means, such as those free from domestic encumbrances find—in canvassing town and city and country, and spreading the truth broadcast in printed form, leaving it to do its blessed work in silence, or to be watered and cultivated by some neighborly Christians who see in this their opportunity for service. But the above means will be open to the greatest number.

Some, not fully understanding the spirit of consecration, may feel inclined like a certain class mentioned in one of our Lord's parables, to at once make excuse, saying, "I have no time, no money to spare for feasting friends and neighbors, too much opposition at home to claim such privileges, no talent to talk the truth. I do not like to associate with people I have always considered beneath me, or to have my children mingle with theirs. I have no special aptitude to serve the sick, and my neighbors are generally well again, before I know they have been sick, etc."

Well then, my dear friend, the principal difficulty with you is that you are not very anxious to find work in the vineyard; and if so, then you are not wanted there. Where there is a will, there is always a way to do something. You have not much time, but by economy of labor, in simplicity of house-keeping, or cooking, or dress, etc., by regularity and system, by seasonable times for rising and retiring, etc., and in various ways you can gain some time. If you have but little means, do not be too proud to be hospitable in a plain simple way. The Lord and his disciples often had nothing more than bread and fish. You have opposition from the worldly-minded in your home, but why allow all your rights to be rudely trampled under foot? If you have faithfully served the interests of husband and family these many years, or if as a young mother and wife, you are doing so now, it is your right and privilege to extend your simple hospitality to your friends as well as theirs. And you should claim and use the right. As your children grow up let them see that you expect their services, and while they are growing speak of the time when you will need it. Train them to the idea of relieving the cares of father and mother as soon as they are able. And as they are able, put little responsibilities on them, and use the time so gained in the Master's service. Some selfish, worldly husbands need to have this thought kept before them, too; for many such will see a faithful wife plod on year after year under burdens which they would not touch, and then feel that they are greatly wronged, if she seeks to have them lightened, when such a thing is possible. But remember that our first allegiance is to our heavenly Bridegroom; and where his counsel is called in question, there is but one proper course, and that is, loyalty to him at any cost. For this same reason, that you may have more time for the Lord's special work, be *less particular* than you would prefer to be about non-essential features of your housekeeping. Do not be too hard to please in your house assistant. She will not do the work so well, or systematically as you have done it yourself; but be satisfied with the best she can do under your direction and training.

You will probably find, too, after faithfully making the effort a few times, that you have a better talent for talking of the truth than you now know of. Indeed you will often surprise yourself; for the Lord has promised you a mouth and wisdom that none of your adversaries can gainsay or resist. Sometimes you will find your opportunity best used in reading to others, or in merely talking enough to introduce the reading matter, and to lead your neighbor or friend to investigate.

The excuse that you do not like to associate with some of the humble ones, savors both of the spirit of the world, and also of a seemingly necessary prudence; and therefore it may be well to consider it carefully. The first thought is of the old nature—an outcropping of its pride and high-mindedness. Resist it, remembering the Master's words:—"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosover shall humble himself as a little child, the same is the greatest in the kingdom of heaven. And whosoever shall receive one such little child (a humble teachable believer, or one likely to receive the truth) receiveth *me.*"—Matt. 18:3-5.

Thus, in very many humble ways, the watchful faithful stewards will find opportunities to invest their talents with a good hope of considerable interest. He that is faithful in that which is least, will be faithful also in much. (Matt. 25: 21, 23.) Study to show yourself a workwoman approved unto God.

MRS. C. T. R.

THE REST OF THE DEAD

"But the rest of the dead lived not again, until the thousand years were finished."

The reader is reminded that these words, though given as part of Rev. 20:5 in our common version Bibles, are not found in the oldest and most reliable Greek manuscripts;—in none written prior to the fifth century, nor even in Vatican MS. 1160, of the eleventh century; neither does the Syriac MS. contain these words: but many MSS., not so old nor so exact generally, do contain the words. Whether they were originally a memorandum by some copyist, who thus commented for his own subsequent rememberance and jotted down his thought of the meaning of the text, afterward copied by others as part of the text, or whether the words really belong to the text and *were accidentally* omitted from the best, oldest and most reliable manuscripts, we will *know*, when we know all things. To us, these facts are of sufficient weight to warrant the conclusion that they are spurious.

However, for the sake of those not so fully convinced, let us here consider the words as though they were part of John's inspired revelation. And it will be seen that even if they are not spurious, but properly of the text, yet they are in perfect harmony with the plan of the ages. The difficulty in the minds of those troubled by this expression, arises mainly from their failure to fully appreciate the terms "lived" and "resurrection."

The passage when rightly understood is not at all in conflict with the Bible teaching, that all that are in their graves shall come forth, and that all shall be brought to a knowledge of the truth, and to a full opportunity for accepting or rejecting it, during the period of Christ's Millennial reign, and that with its close comes the end of human probation, when the willingly obedient shall all enjoy everlasting life, and the willingly disobedient will be cut off in the second death; and that Adamic death shall cease, being destroyed by the Redeemer and Lifegiver; and when, consequently, pain, sorrow and weeping, incidents of that Adamic penalty shall be forever at an end.

The word *life*, really signifies that perfect state of existence from which death and dying, sickness and pain, and all the elements of death and condemnation, are excluded. Adam and Eve (before they sinned, and passed under condemnation of death and began to decay), and our Lord Jesus who was sinless, alone, of all human beings, ever had *life;* they alone ever *"lived"* in the full proper sense of the word; all others, born under Adamic condemnation (Rom. 5:12, 17-19), are properly speaking *dying*, not *living* now. The death sentence having passed upon all, from the true standpoint of life all are in death—dying. All inherit the weaknesses, the imperfection and sin, and like-wise the penalty, dying and death. Thus our Lord also, at times, spoke of the race as a whole—"Let the *dead* bury their dead."

We all know what it is to be *dying until totally dead;* let us all learn that it means to reverse this order, when we speak of *living until perfectly alive.* As the present and the past six thousand years, have been a dying time, a time in which DEATH HAS REIGNED and triumphed and conquered the race—so the coming thousand years, the Millennium of Christ's reign, is to be a re-living time, a time in which LIFE WILL REIGN, the result of Christ's obedient sacrifice.—Rom. 5:17-19.

When life shall reign, the reign of Adamic death (from whose dominion all were purchased by the precious blood of the new King, the Life-giver,) must cease.

Many make the mistake of supposing that death was conquered when our Lord Jesus arose from the dead. True, there death was forced to surrender Him who *is to be* the destroyer of death, the life-giver to as many as will receive everlasting life as a gift of God upon his conditions, but Adamic death was not conquered then, nor its power even restrained. The long six thousand years reign of death has not yet been interrupted, except by the resurrection of our Lord. Death reigned before the Law—from Adam to Moses.—and during the Law or Mosaic dispensation, which gave release to none; and it has also reigned during the Gospel age over all except Christ. And since, we walk by faith and not yet by sight; trusting our Lord's promises of final victory through a resurrection out of death's domain and power.

The apostle after relating (1 Cor. 15:42-54) the particulars of the first resurrection, that of the Gospel church, to the likeness, glory and power of her Lord, which he shows to be due at the appearing of her Lord, in the beginning of the

Millennial age (1 Pet. 1:7; Titus 2:13; 2 Tim. 4:8), exultantly exclaims: "*Then* shall be brought to pass [to fulfillment] the saying which is written, 'Death is swallowed up in victory!'" But it is a further mistake to suppose the apostle to mean that the victory over death is gained when the church is completed, in the first resurrection. Not so; on the contrary he shows, that *then* shall be brought to pass, or *from then on shall be accomplished, the victory over death.*

The resurrection of the Church, with the change of the living members of the same, marks the period of the inauguration of Christ's Kingdom, and from *then on* the reign of sin and death must give place to the reign of righteousness and life. The victory of the Life-giver, assured eighteen centuries ago by his resurrection from the dead by the power of the Father, will *begin* with the deliverance of his joint-heirs, the first resurrection, but thank God it does not end there.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
'Till *all the ransomed* hosts of earth
Are saved from Satan's power."

This brings us to the point of time referred to by the passage quoted at the head of this article, when the *first* resurrection is complete. What *then* about the rest of the dead?—We answer:

Then the *general* resurrection, of the dead and dying world, will begin. But it will not be at all like what is generally surmised. It will be the work of the entire Millennial age, a gradual lifting up to perfect life of those of mankind who shall then be found worthy of it. And though this work of resurrecting will be gradually progressing throughout the Millennial age, yet the rest of the dead (aside from those who share in the first resurrection, and live and reign with Christ) will not *live again* in the full sense of living—in the sense of regaining the perfection of life lost in Adam,—until the thousand years are finished.

"The wicked shall never see *life,*" in this full sense (Psa. 49:19, 20; John 3:36), though all the families of the earth shall be awakened and brought to *full* clear knowledge of the *truth,* before being sentenced as "wicked."—1 Tim. 2:3, 4; Heb. 10:26.

RESURRECTIONS AND CONDITIONS CONTRASTED

Let us contrast briefly the trial of those who shall share the first resurrection, with that of those who shall share the general resurrrection; and the Lord's method of giving the reward to the worthy of this trial and to the worthy in that; and the reasons for the differences; in order that we may comprehend the situation more clearly.

The first resurrection at the beginning of the Millennial age and the completion of the general resurrection at its close, reminds us of the fact that our Lord was raised from the power of death, perfect, in the beginning of the Gospel age, but the church *lives not until the end* of the Gospel age. But while there is this general resemblance between the two ages, in the fact that trial and testing come throughout, and the reward of life at the close, there is a wide difference between them in other respects. For instance:—

First, the *kind* of "life everlasting" to be bestowed in the end of the Gospel age to the Gospel church, will differ from that to be given the faithful of the Millennial age—or rather, to express it correctly, the Gospel church will obtain similarly *everlasting* life, but will have bestowed upon them a higher nature or finer organism. Both classes when perfected, will have perfect everlasting life, but the one will be perfection of human nature,—"very good," grand indeed, an image and likeness in the flesh, of the divine, while the other will be superlatively grand, of a nature, organism, etc., not only higher than human, but "far above angels"—the *express* image of the Heavenly Father's substance—"the divine nature."

Second, the kind and degree of trial will be very different. In the Millennial age all who would have the perfection of human life, then to be freely bestowed upon all worthy of it, will be required to prove their worthiness by willing conformity, not only to the righteous laws which will then prevail, but also to *principles* of righteousness. They must come to *love* righteousness and hate iniquity, not merely from fear of penalties, but on principle. But then knowledge will be clear and all things favorable to righteousness. In the Gospel age much more exacting and crucial is the test. All who shall share Christ's nature and throne are obliged to prove their worthiness by enduring much opposition from the wicked and blinded in the present age, as well as from their own physical and mental weaknesses and imperfections. They must prove themselves "overcomers" by patiently and perseveringly doing the Lord's will as *best they can* understand and do it.

Third, the methods of giving the reward of life will differ. The Gospel church must walk by faith all the way, being treated as other men, subject to many of the vicissitudes of disease and death much as others; and they must *trust, believe* and *hope* for the life promised at the close of the age without experiencing any evidence of it on the way, except by faith. They, like others, have pain, sickness, sorrows and difficulties; they are men of sorrows and acquainted with grief, and are finally sown in death. Though trusting in Christ as their Saviour and Lifegiver, and publicly declaring it, yet they must in dishonor and weakness fall under the blow of the now reigning prince of darkness—death—hoping, praying, trusting for the resurrection-life *promised,* but not in any measure actually accomplished in them. "I have said, Ye are gods, all of you sons of the Most High; but ye shall *all die like men* and fall like one of the chiefs." (Psa. 82:7.) [We do not fall in death as sinners, like Adam, but as sacrifices for the truth in opposition to error, like the other chief—Christ Jesus —with whom we are reckoned joint-sacrificers.] These, having passed all their trial satisfactorily, without rewards, will be given the great reward all at once, without further trial. Their resurrection or perfecting as new creatures, spiritual beings, will be an instantaneous one—in a moment, in the twinkling of an eye.

But with the world, during the Millennial age, it will be very different. They will not be promised life and restitution, yet be deprived of it entirely until the close of their age, and be obliged to sicken and die. No: on the contrary, Death shall *reign* no longer. At the very beginning of the Millennial age, Life will begin to reign, and will begin to pay *his wages* unto all obedient unto the spirit of the law of life. Each act of obedience shall be rewarded; each effort to honor and obey and uphold the right and the truth, will bring its compensation; not only of pleasure and a sense of heavenly approval, but also of *health* and *strength*—a gradual release from death, and a gradual bestowal of life. The work of *restitution,* as it relates to mind and morals and physical development is the *resurrection work—lifting the race up,* out of the death state and all the degradation into which the penalty of Adam's sin plunged it. This is the true meaning of the word resurrection.

It is a serious and blinding mistake, made by very many, to suppose that the raising of a corpse out of a tomb or even the re-animation of a dead person, such as Lazarus, the widow's son, Jairus' daughter, etc., to be *resurrections.* Not at all; the term resurrection is never applied to such cases in the Scriptures. Of Lazarus our Lord said, I go to awake him out of sleep. He was re-animated or awakened to a former degree of life; or rather, we might more properly say, to the former *degree of death.* Of little value would the promise of resurrection be, to any, if it merely signify awakening and re-animation to our present, poor, dying state. Thank God it means in the fullest sense *"to raise up again"* not partially, but up, up, up to perfection. To the majority, as already shown, this will mean a lifting up or back, to the perfection of human nature lost by father Adam—gradually, during the Millennium, and in co-operation with their own efforts and longings for righteousness and perfection, mental, moral and physical. To the "little flock," who, under the favor of the Gospel call, have exchanged human nature (by its sacrifice) for divine nature, it means, the *lifting up* (at one bound—in a moment, in the twinkling of an eye) to the full perfection of the new nature—the divine nature; not gradually, but instantly, from mortality to immortality, from weakness to power, from dishonor to glory, from a natural body to a spiritual body; because their trial is fully past before death. And all who shall be accounted worthy of the first [chief] resurrection will have been already proved "overcomers," "faithful until death," and "worthy," or they would not have part at all in that chief resurrection.

Blessed and holy, proved and accepted, are all they that have part in the first resurrection. And while all others shall share in the general resurrection, none but holy ones shall ever reach its grand climax—perfect life;—for everlasting life is the gift of God (through Jesus Christ our Lord); and he gives it to none of the wilfully wicked or rebellious, but only to such as will serve, honor and obey him, when their knowledge and opportunities are perfect. All shall be awakened and brought to full knowledge before being sentenced as "wicked." But the *wicked* shall never see *life.*—Psa. 145:20; Heb. 10:26, 27; John 3:36.

THEY THAT SHALL ATTAIN RESURRECTION

"They that shall be accounted *worthy to obtain* that age and the resurrection from among the dead, neither marry nor are given marriage."—Luke 20:35.

We do not here treat the subject, "Whose wife shall she be?" having already considered it. (See, TOWER of March '87.) We wish now merely to draw attention to the harmony between the above words of our Lord and the foregoing view, on the meaning of the word resurrection, as applied to the world, showing the class worthy of it, and how the worthiness or unworthiness of each will be demonstrated by their conduct, when awakened from death.

We cannot understand our Lord's words, to apply to the saints, the church, who will share in the first resurrection; for the inquiry and conversation were regarding another class, and by another class. The Lord's answer applied to ordinary Jews who knew nothing about the first resurrection, the reward of following the Lord in sacrifice.

The Millennial age is an age of trial, a transition period, and hence was not the age looked to by the question of the Sadducees who wished to know how matters would be finally and everlastingly. Our Lord's answer meets the question exactly; he does not explain how it will be *during* the Millennial age, while the race is being awakened, and while the willing ones are being restored from death to life, but pointing his words to "that age" of perfection which will follow the Millennium of testing, he informs them first of all, that it is an open question as yet whether the woman and the seven husbands will be *accounted worthy* of that age, *worthy of resurrection*,—of being raised up again to the perfection lost in Adam, and entering the everlasting state. Thus our Lord clearly teaches that though *all* that are in their graves shall hear his voice and come forth, some [the church] will come forth to a resurrection of *life*, and some will come forth to a resurrection of judgment or trial,—a resurrection work begun which for its completion will depend wholly upon the faithfulness of those being tried in it. If in that period of judgment-resurrection any shall be proved worthy of the perfect age and everlasting life, he shall have it; and any found unworthy in that time shall not obtain access to the perfect age, nor to the perfection of life: They are "wicked" and "shall not see life," nor be worthy of complete resurrection.

But, let us remember, that since a full release from the wages of Adam's sin (death—everlasting destruction) has been granted, it follows that the Millennial trial of each, individually, will be as though each were perfect, as though they had never been condemned in Adam,—full allowance being made by the Judge for the weaknesses, from the fall, remaining in them. Each will be judged by *his own* attitude toward righteousness, under the clear light and full understanding of the Millennial age. Only those wilfully opposed to righteousness, when clearly seen, will be condemned as unworthy of life; and such as then die, will die the *second death;* for if never fully lifted up out of the present dying state it will be *their own* fault entirely—an evidence of their unwillingness to have *life* upon the only conditions it ever will be offered—obedience to God's righteous law.

Hence, when we read, "Even death the last enemy shall be destroyed," "Death shall be swallowed up in victory," etc., we should "rightly divide the word of truth," and note that it is the release of humanity from the penalty which came upon all through Adam's sin and not from the second death, which will come upon wilful sinners only.

Adamic death, though a just penalty, is an enemy or opponent, because it slew all—both the *wilfully* wicked, and the ignorant and blinded, and those also who *willed* to do well and loved righteousness. It was because God foresaw that there would be such lovers of righteousness under the death condemnation, that Christ Jesus died for our sins and released all from that penalty so as to give *life* to as many as would take pleasure in using it to God's glory and their own everlasting well-being.

The second death, on the contrary, is not an enemy but a blessing; just as the destruction of useless, injurious and filthy rubbish, is a blessing. If the second death meant everlasting torture, the case would be different: No excuse could be offered to justify the perpetuation in misery of the existence of any creature, however wicked. Extinction (death, without hope of resurrection) is certainly a just penalty upon those who are *wilfully* wicked, after they had full knowledge of good as well as evil, and the results of each. But the second death is an enemy to none of the righteously disposed; to them it is a blessing. The utter destruction of such as are proved unfit to have life, is *needful* to the harmony of God's kingdom and the peace and happiness of such as love righteousness. And this is the testimony of God's word concerning his plan: "All the wicked will he destroy." He will "destroy those that corrupt the earth." These are the symbolic "goats" of Matt. 25:41, 46, also called the angels, messengers or servants of Satan, and the symbolic "fire" destroys them. The second death will be proportionately as great a blessing, in ridding the earth of the evil-disposed incorrigible, as the Adamic death was an enemy, destroying the well-disposed with the evil-doers and the ignorant.

A MISAPPREHENSION

Some seem to get the impression, that for the Lord to finally destroy some of his creatures—Satan, and such as have his spirit of opposition to righteousness,—would imply a failure of the divine plan. Such ask, Is it not written that "All his purposes shall be accomplished?" and, Cannot God melt the hardest hearts? and will not Christ subdue all things unto himself and reign until he has put down all enemies?

Yes, we answer; God's plan will be fully accomplished, but it does not follow that every human plan is the divine one. Nowhere has God declared it to be his plan to preserve everlastingly every creature he has made, and to *force* all such into obedience. To suppose such pride on the part of the Almighty would be to accuse him of folly. And if such a pride of workmanship related to man would it not extend to all of his creation and insure the resurrection to everlasting life, of every animal, fowl, fish and insect that ever lived?

But such is not God's declared plan. On the contrary, while the Scriptures declare that God takes no pleasure in the death of any of the human family, but would or is willing that all should turn unto him and live, and has made abundant provision in harmony with this, his will, through Christ's sacrifice and coming Millennial reign, yet he declares clearly, that as sin in Eden brought death (from which we were redeemed by Christ's death, because it was not the penalty of our own wilful sin) so when each stands trial for himself the penalty will be no different; for God and his law have not changed. "The wages of sin is death," still. And in the individual trial, "The soul that sinneth [wilfully], it shall die," though in that [Millennial] day none shall die for another's sins, as now.

So far from planning to coerce all men into his service, God's plan is the very reverse; only the *willingly* obedient shall eat the good of the land—shall partake of his bounties of lasting life and favor. Had God chosen to make man a mere machine—without will of his own, acting only as acted upon—would he not after making the machine right, *keep it right;* and not permit it to fall into destruction? *Experience* would be worse than wasted on such beings. But this theory would necessitate the conclusion, that God is responsible for all the sin and misery of the world. It implies that the fault is all with God, and starts the inquiry, Why did he not make the human machine as he wanted it at first? If this theory were true, God would be the great and only sinner; the only one justly worthy of punishment.

But this theory would make God a liar, a deceiver, a hypocrite and unjust; for he tells us that the sin was *man's*, and that the penalty inflicted was *just*. Let us believe God. The man he created was a fleshly image of himself. He was in a fit condition to be tried or tested, to prove himself worthy or unworthy of life. He was organically *perfect;* nothing imperfect would be an image of God; nothing else could be tried or condemned, justly. To set Adam on trial, not only for his own life but also as the representative of the race in him, and to have him *fall because created imperfect*, would be unjust; and such a trial would be a farce, a deception, a great wrong. Any penalty would be unjust under such circumstances.

Not only organically perfect, but also favorably situated in Eden, Adam had no reasonable temptation to disobey God's command, as would have been the case had other food been scarce and he about to die of hunger. If, having promised him life, God has made insufficient provision of food, etc., and forbidden a fruit necessary to his existence, Adam would have had some excuse for his disobedience and might have said, Lord you promised me life, but I was dying of hunger, and therefore I ate supposing you had forgotten your promise. In such a case the disobedience would not have been willful, but under provocation—temptation. But God tempteth no man.

It is true, though Adam had a perfect brain, he had not reached perfect knowledge and experience at the time of his trial. It was not needful to a fair trial that he should have

had experience in disobedience, or a knowledge beyond what he possessed. He knew that God was his Creator and Benefactor and that he ought to render obedience to his commands, if he would continue to enjoy his favor and blessings. Nor was it needful to the trial that he should have large *experience* in the use of his perfect mind, for instance for the construction of apparatus for analyzing the forbidden fruit, to see whether it contained something really injurious, or for reasoning out the cause of its prohibition. The reason and propriety of this as a trial or test of his *obedience*, he no doubt would have been permitted to fully understand afterward, had he continued obedient to God.

Adam was not *deceived* even (1 Tim. 2:14); he disobeyed God knowingly and willingly, evidently with the expectation and intention of dying; because his loved companion had been deceived into disobedience. As a free moral agent, he was left to do as he chose, and he wilfully chose to disobey and received the penalty—death.

This power of will or choice belongs to human nature as God made it. Were it otherwise, human nature could not be called an image or likeness of God's nature. God has a will and exercises it. Man, made in God's likeness, must have a similar will of his own, and must be similarly free in its exercise. Adam's proper course would have been to say, Though all my happiness seems lost by the disobedience of my dear companion, for I know that God meant all he said, when he pronounced the penalty for disobedience, yet two wrongs will never make one right. I will be obedient myself, and go to God and confess with sorrow the case as it it, and solicit his mercy in view of the extenuating circumstance of Eve's deception. I will lay the case in the hands of our kind benefactor, praying that whatever his love and wisdom and power and justice can arrange may be done for her atonement and recovery. Peradventure he may see a way to maintain his own justice, and yet spare the only companion I have on earth. But self-will chose the independent course; and Adam determined to share the fate of his wife. His was really a case of suicide.

Human nature has not changed, though our free agency is very largely curtailed by our unfavorable surroundings and our unbalanced, unsound minds on all subjects. With the restoration or resurrection, under the advantageous surroundings and allowances of the Millennium, the free agency or free will of man so far from being utterly destroyed will be restored, perfectly and completely; and by their will all will be judged worthy or unworthy of life everlasting. If it were a labor for the Almighty to create human beings or to destroy them, or if numbers were a necessity in his plan, there might be some room for questioning whether ages and ages of effort would not be made to bend the wills and turn the hearts of those found incorrigible during, and at the close of, the Millennial. But when to create or destroy is as easy with the Almighty as to preserve us alive, we see the wisdom of his plan of giving and continuing life to only such as appreciate it as his favor, and who, when fully informed, will rejoice to co-operate with God in recognizing it as the all in all of wisdom and righteousness—their wills being in perfect harmony with his.

The promise that all things shall be "subdued," or "put under Christ," refers to the power that will coerce active evil during the Millennial age. All things actively in opposition to God's plan and law will be subdued, restrained, hindered. And if, after being for a time outwardly forced to obey the laws of righteousness, the former evil-doers continue opposed at heart they shall be cut off (Isa. 65:20; Rev. 20:7-10, 15), that evil may be rooted out and righteousness firmly and lastingly established in and through them that love it.

ABOUT OLD MANUSCRIPTS

DEAR SIR AND BROTHER:—I have read with much interest your work "MILLENNIAL DAWN," and I agree that the theory it presents, though new [The original, *old theology* of the Bible, we call it.—EDITOR.], ought not to be rejected because so. But that passage in Rev. 20:5, "But the rest of the dead lived not again, until the thousand years were past," arose in my mind at once as a barrier to the reception of your view. You state it to be an interpolation, and that the words are not found in the best and most ancient manuscripts. I wrote to Dr. Manly of the S. B. Theological Seminary as to his knowledge of the matter. He writes to me, that so far as his investigations have gone there has been no dispute as to the authenticity of the passage, but some as to the verbal construction. He further says, that in his opinion there is no copy of Revelation ante-dating the fifth century.

Now I am anxious to know just what God's Word teaches. Will you please give me the source of your information upon which you state that it is not in the ancient copies? Do you know from a personal investigation? Are there no copies of Revelation ante-dating the fifth century? I am anxious to be informed on the subject, for your theory will relieve my mind on some things that have been hard to understand. I want to believe it, if the Scriptures will allow me. But while that passage remains, it effectually bars the door to belief. I have been a pre-millennialist for nearly thirty years, and the doctrine becomes clearer with the coming years. Now, if your theory be true, a beautiful harmony will exist in my mind. Fraternally Yours, G. E. BREWER.

IN REPLY

There are but two known copies of the New Testament, in Greek, ante-dating the fifth century: these are known among scholars as the Sinaitic and Vatican manuscripts. They are given the same date,—about A. D. 350—though by some the Sinaitic, which was most recently found, by Prof. Cons. Tischendorf in 1859, is supposed to date a little earlier.

The Vatican MS. came into the possession of European scholars in 1475 A. D., and is known from other more recent Vatican MSS. by its number, 1209. It is very accurate as far as it goes, but it is of no authority on the clause of Rev. 20:5 in question, because it is defective, incomplete,—the Epistles to the Hebrews from ix. 15 to the close is lacking, as well as all of the Epistles to Timothy, Titus, and Philemon, and the book of Revelation.

The Sinaitic MS., remarkable as being the oldest as well as for its completeness and accuracy, is therefore the only Greek authority on Revelation ante-dating the fifth century: and it does not contain the clause, of Rev. 20:5, in dispute.

Regarding your question, as to our authority and information, we would say: We do not possess these old manuscripts and do not hope to—they are esteemed as of almost priceless value among scholars. The Sinaitic is now in the possession of the Russian government at St. Petersburg. However, at great expense, borne by the Czar of Russia, Prof. Tischendorf, the finder, published an exact copy of this MS. And later, for the benefit of the general public, Mr. T. prepared and published, in 1869, the common version of our English New Testament, with foot-notes showing all instances in which it varies from the three oldest Greek MSS.—the Sinaitic, and Vatican, above mentioned, and the Alexandrine, a later and less accurate MS. This work in a small form, cheaply bound in cloth, can be ordered through your nearest book-seller.

We hope, at some time ere long, to get out a copy of this last mentioned edition in cheaper form, for the benefit of all our subscribers; being desirous that they should all enjoy the benefits and information thus afforded.

A SUCCESSFUL MINISTER

[The following is from Brother Weber of Maryland. Though a florist and gardener on a large scale, he is not seeking worldly prominence or wealth, but divine approval and heavenly riches. To do this he uses his garden, hot-houses, etc., as ways and means for honoring the Lord by spreading the truth. He is out as much as possible in the "harvest" field selling DAWN Vol. I. A man of keen business judgment and good address, he enlists his best endeavors in this highest service—the service of God—and we believe is laying up treasure in heaven.—EDITOR.]

MY DEAR BRO. RUSSELL:—After taking leave of you, Wednesday evening 6th, I arrived in Frederick, Md., next morning at 9:30 A. M., and started out by 10 o'clock and distributed Arp tracts the remainder of the day. Next morning I started out at 8:30 and sold that day 32 of DAWN Vol. I., and next day 22. Saturday being a pleasant day, a great many were not at home, which cut my sales short that day. The week previous I used a day and a half in the same way and sold 55 books; and altogether in the 4¼ days I have sold 109 books. I only wish I could give my entire time to this blessed work, but other duties will not permit me yet to do so. But I hope as soon as I see my way clear, nothing shall prevent me from doing so.

I realize the privilege of being a co-worker with the Lord in this evil day; and selling DAWN is certainly the most effective way of preaching the real Gospel, thus placing these blessed truths right in the hands of the people. This certainly is the best way of preaching, and if we are confronted with the blind leaders who will not buy them, we have then an opportunity of bearing witness to the truth by word of mouth.

May our dear Brethren and Sisters who can give their time, see the privilege of doing all they can, so they may have the Master's approval. I will close with best regards joined by Sister W. to you and Sister R. and all the friends. Yours in fellowship and service of the truth. H. W.

OLD THEOLOGY TRACTS

THE WAGES OF SIN

This small tract of 24 pages, neatly printed, is considered excellent for new readers. They are of proper size for enclosing in envelopes. We believe that one of these, and an Arp Tract, enclosed in a Missionary Envelope, would be a good means of reaching many of your friends. Those who think the plan a good one and desire to avail themselves of it, can do so.

It is proposed to issue these tracts quarterly. They will vary in the number of pages. To conform to the requirements of the Postal Laws, a price must be fixed on these and subscriptions received,—same as with TOWER. We have fixed the price at 10 cents per year, which would cover the cost including postage. If we can get them out in large quantities, we will be able to produce them cheaper, and the more issued the more good results we may hope for. We therefore propose a large discount on *quantities*, thus—

25 copies—quarterly for 1 year	(100 tracts) for	$ 1.00
50 copies—quarterly for 1 year	(200 tracts) for	1.75
100 copies—etc.	(400 tracts) for.....	3.00
500 copies— "	(2000 tracts) "	13.50
1000 copies— "	(4000 tracts) "	25.00
3000 copies— "	(12000 tracts) "	68.00

The topics selected for these will be chiefly selections from TOWER matter, specially suitable for general, promiscuous use. The cost of 1000 copies, quarterly, for a year, would be no more than some of you used to pay for pew-rent,—to have your understanding darkened by misrepresentations of God's character and plan. It is for you to consider, whether you can not better use that sum hereafter in preaching the *Old Theology* of the Bible, to your former fellow-sectarians and others. This number of tracts distributed quarterly at mills, shops, among clerks in stores, printers, editors, reporters, school teachers, at offices of lawyers and physicians, and at church doors, by yourself, or others employed by you, could scarcely fail to accomplish some good, in opening the eyes of some who would thank you for it eternally, as God's agent and light-bearer.

Perhaps you used to give a like sum toward Home Missions, and as much more toward Foreign Missions—$75 per year toward religious teaching. It is for you to consider that under this plan this $68 would enable you to preach 3000 sermons quarterly, to your own and neighboring townsmen.

You used to think that *one-tenth* of your earnings or profits should be used in the Lord's service; now you see, that that tithing system was the *law* to the Jews only, and that we are not under the Law, but under grace. As followers of Christ, we covenanted to give not merely *one-tenth* of our profits, but all that we have and are and shall be,—time, money, influence, all and forever—to the Lord and his service. It is for each to consider whether or not the Lord's favor toward us, in opening our eyes and delivering us from the bondage of fear and error, has drawn our hearts closer to him and made us anxious to spend and be spent more and more to honor him; or whether the removal of the chains of error's bondage and fear of future torment, has made us harder and more selfish. We may be assured that if the truth produces a hardening effect on us, it would not only prove us unworthy of the high-calling to joint-heirship, but unworthy of life on any plane. Pharoah is an example of those whose hearts harden instead of melt, under the influence of God's mercy.

Consider, too, that what you now do and spend, is in part at least to *offset* that formerly spent; to counteract former errors and misrepresentations of God's character with the clearer light now shining. Some of us who were for years very zealous in the spread of error, before the truth reached us, and who like Paul verily thought thereby to do God service, might almost despair of ever offsetting it with the truth, but for the fact that the money and energy we then spent accomplished little, compared with what even the same amount of each would accomplish now, in the service of the truth, in this harvest time and with the facilities our Lord has now put into our hands.

Consider that "the time is short:" that where we used to *give* one dollar, or a hundred, or a thousand, we now have the privilege of showing the Lord our appreciation of the truth by *using* five times as much, both of time and money; the results of which are beyond comparison.

Can we preach the good tidings in a better way than in circulating DAWN VOL. I, and these tracts? If some can afford to pay for the tracts, but cannot attend to having them circulated (and all should be able to do this also, unless invalids), there may be other brethren and sisters who would be glad to distribute more tracts than they can purchase, and we will find such agents for you, if you desire.

But we are not urging this work, but merely asking you to *consider* the matter and act according to your own judgment. Here is an opportunity for extensive harvest work; and the time between the quarterly issues is ample for thorough distribution.

EXTRACTS FROM INTERESTING LETTERS

Venango.

DEAR BROTHER RUSSELL:—Your book, The Time is at Hand, has been received and read with avidity. I can scarcely restrain myself from continually crying aloud, "Glory to God in the Highest!" Hallelujah! for evermore. May the praises of God and the Lamb be upon every tongue! How can it be otherwise? Who so great or so glorious as our Redeemer who gave himself, was slain, for the sins of the whole world—save the Great Jehovah who planned the redemption. I rejoice daily that I am made wise even at this day, and yet my heart grows sad when I think of the years that I have been led by the blind. Why was I not permitted to know sooner? Your book MILLENNIAL DAWN came to me last Fall—the first hint I ever had of such a work. I received it on a Saturday evening, commenced to read it immediately and never laid it aside, except when obliged, until finished. Its truth captured my heart at once; forthwith I withdrew from the Presbyterian Church where I had so long been groping in the dark for the truth, and found it not.

The DAWN came as a light in a dark place and you cannot know the eagerness with which I have devoured all that I could get of your writings. My first impulse was to deliver the tidings to all I knew, but especially immediate friends, that they too might be made wise, and have cause for rejoicing; but they one and all discarded the book and TOWER, as the theories of *one man* trying to start a *new religious sect* for his own aggrandizement, I suppose, instead of an effort to place us upon the original Christian basis, which Christ and his apostles outlined for all the true followers down to the end of the age. I sometimes grow discouraged; still I cannot help rejoicing that I have found *the true version* of the Scriptures, even if others will not accept. I cannot tell you how happy it makes me. I try to do what good I can, but when others deem me crazy or lost to all my former senses, where is my influence?

I long to tell you all that is in my heart, of joys and hopes, but cannot at present. May God bless you through time and eternity, which I know he will do; but what will become of such as I, who have never known the Scriptures aright, nor even concerning our Lord's presence and the harvest, until so late.

[This must not discourage us; we must expect just such results; they were promised. (Matt. 10:22; 1 Cor. 4:10.) Even our Lord's faithfulness made him of "no reputation." And Paul and the early church were "counted fools for Christ's sake." Yea, and whosoever will live Godly, *in this present time*, "shall suffer persecution" of some sort—according to the degree of civilization by which surrounded. While pitying their blindness and longing for the clearer, fuller *dawn*, when all shall see clearly, let us rejoice that we are counted worthy of an experience so much like that of our dear Redeemer.—EDITOR.]

Still, I will praise him. I cannot help being so late to know the truth. For many years have I prayed and striven

to lead a Christian life, but with only blind leaders what could I know? I blush to think of my ignorance. Your last book is so conclusive in all its proofs; who can doubt them? I must read it over and over again. I do not feel able to say much to others, until I have informed myself more perfectly. How chilling such retorts as the following: After reading all the chronological facts and Scripture bearing upon them, my heart was so filled with joy that I mentioned them to a friend of Christ's coming, when he remarked, He has set the time, has he? I cannot tell you how it makes me feel. You do not set the time; 'tis God, and undoubtedly there is a *set time*, as all will yet see.

With much love to you and your beloved helpmeet, I remain sincerely, Your Sister in Christ, J. H——.

[Be of good courage, dear Sister, consider that the readiness of heart in which the truth found you, indicates that you were a true child of God *before*, and that it was sent to you by our Master; because, blinded and starved by human tradition, you were hungering and thirsting for righteousness [truth]. He now invites all such to *be filled*, both with the truth and with its spirit. What VOL. II. has made clear to you regarding the "harvest," etc., will be emphasized and clinched by VOL. III. in due time, making very clear the importance of the work of harvest. Meantime enter as fully as possible into the present blessed opportunities of service, making known the good tidings of great joy—The Plan of the Ages—whenever and wherever you can find or make opportunity. The results to you will be deeper joy and clearer insight, whether they hear or whether they reject. Faithfulness in receiving and confessing the light, as God supplies it, is imperative. Yet, let us be "wise;" let us feed the "milk" before the "strong meat."

"The *Plan* of the Ages" (Vol. I.) should, therefore, always be presented first, before any mention is made of "The *Time* at Hand." If they cannot digest the "milk," we may be sure they cannot the "meat," and the result would be only the greater and stronger opposition. Remember how our Lord exemplified this in his teaching; he even said to his followers once, "I have many things to tell you, but ye cannot bear them now." To us, as well as the apostles, our Lord's words apply: "Be ye wise as serpents, and harmless as doves." —EDITOR.]

Florida.

MY DEAR SON:—Your welcome letter is received. We are glad to know that you are in usual health, and I trust and pray that your labors are still being blessed to yourselves as well as all others who have ears to hear and eyes to see.

As for myself I have been greatly blessed by the reading of Vols. I. and II. of DAWN. I have just finished reading Vol. II. and I feel that it would be impossible to ignore the truthfulness of these wonderful developments. The types and anti-types of the Jewish and Gospel dispensations, The Times and Seasons, the Manner of our Lord's Second Advent, Earth's Great Jubilee, Parallel Dispensations, Elias shall First Come, and the wonderful unfolding concerning Antichrist, the Man of Sin,—these contain very much that I had never fully understood before. I am perfectly astonished at the array of Scriptural argument to substantiate every position taken; and I can only say, To God let us all give praise. It seems to me that no one can overthrow these arguments and conclusions except they deny the truth of the Scriptures.

I am very sorry to know that Brother Clowes is so very low. Possibly before this time he has gone to his rest. But his works will follow after; and may we also be ready, for we know not when our change may come. We are all in usual health at present, and hope you are all well. Joined by Wife and Mabel in love to you all, I am your loving Father,

J. L. RUSSELL.

[The above is from the Editor's aged Father, whose appreciation, love and zeal for the truth, seem to grow with his years. Now in his seventy-fifth year, he is more and more seeking to let the light shine, loaning DAWN, tracts, etc. His fellowship is highly appreciated.

On Jan'y 25th our dear Brother Clowes, with whom some of our readers were acquainted, having heard him preach the word of truth at various points near Pittsburgh, passed away full of triumphant faith and glorious hope. "Blessed are the dead who die in the Lord *from henceforth*. Yea, saith the spirit, they shall rest from their *labors*, but their works follow with them."

"ENTERTAIN no thoughts which you would blush at in words."

"WHOEVER makes truth appear unpleasant, commits high treason against virtue."

VOL. X ALLEGHENY, PA., JUNE, 1889 No. 8

"THE TIME IS AT HAND"

(DAWN VOL. II)

Did you receive a copy? We sent one to each WATCH TOWER *subscriber* who had renewed for 1889, so far as we know, as a special number for the months of April and May combined.

We mailed it to all of the "Lord's Poor List," who have requested the TOWER for the present year (See Terms above), as well as to all who have paid for this year; and also, to all who requested that the paper be continued to them and who hoped to be able to pay for it during the year.

If any who renewed their subscription, in any of these ways, failed to get the book, they should at once drop us a postal-card, that any mistakes may be rectified.

In our March issue we promised this book ("The Time is at Hand"), without extra charge, as part of this year's WATCH TOWER, to those only whose subscriptions should be *received before April* 1. But as we find this left too short a time for some, especially our Foreign and Pacific coast readers, we have concluded to leave the offer open until August 1, next. Therefore all whose subscriptions for the TOWER for 1889 are received up to that date, will be supplied with this book without extra charge.

Friends of the truth can therefore bestir themselves among those to whom they have sold or loaned DAWN VOL. I. and take subscriptions for the TOWER for 1889 with VOL. II. included for 50 cents; or, "The Time at Hand" alone, for 25 cents.

VIEW FROM THE TOWER

Many of the saints abroad, who could not meet with us here at the celebration of the Lord's Supper and subsequent meetings, have written requesting a full report of the proceedings. Such a report we would like to give, but to do so fully is impossible. If pen could portray the glow and warmth of Christian love that illuminated every countenance, the heartiness of the hand-shaking, the tones of good cheer in the words of greeting, and the fervent farewells and God bless you and speed your work, at parting, then we might give a fuller report. But all this can be better imagined than described. It was a season which afforded a blessed foretaste of the joys of the gathering of the church triumphant, when all the faithful sowers and all the faithful reapers shall rejoice together—when the first-fruits of the harvest have all been gathered in.

The number present from abroad was the largest we have yet had, twelve states and Canada being represented, viz., Pennsylvania, Ohio, New York, Illinois, Virginia, West Virginia, Tennessee, Kentucky, Connecticut, Maryland, Michigan, New Jersey and some from far off Manitoba. Among the number present were six who had been ministers in various denominations of the church nominal, whose eyes have been anointed with the eye-salve of harvest truth, and who have left title and parsonage and salary and friends and reputation and all, to henceforth preach the glorious gospel of the blessed God; to reap in the whitened fields, esteeming the reproaches of Christ as greater riches than the treasures of the world.

But we, as usual, recognized all the consecrated ones as ministers (servants) of Christ, of his church and his truth, and made no difference, one way or another, because of past prominence in error. Remembering our Lord's words, "All ye are brethren and one is your master, even Christ," we endeavored, according to Paul's suggestion, to know no man after the flesh, but recognized each and all according to their possession and manifestation of the spirit

of Christ—the spirit of the truth. All engaged in sacrificing their human natures and interests (much or little—their all), in the service of the truth, on the altar of love, we heartily recognize as *priests*—of the royal priesthood under Christ Jesus the High Priest of our profession or order.

With extra seating accommodations, our meeting hall was filled to the extent of its capacity, about 225 being present to commemorate the Lord's Supper. The first meeting, at 10 A. M. Sunday, April 14th, was of a social character, and the time was fully occupied with short addresses from various brethren, telling of the condition and prospects of the great harvest work in their places of labor, the helps and hindrances they meet, the sustaining grace they find, the good hope they have, the joy and peace they have personally found in believing the truth; with interesting incidents of personal experience as to how the harvest message reached them or some others, and of experience in the work as to how God had verified to them so many of his rich promises, such as, "I will give you a mouth and wisdom that none of your adversaries can gainsay or resist;" "Open thy mouth wide and I will fill it;" "Whosoever will do his will shall know of the doctrine;" "My grace shall be sufficient for thee," "Lo, I am with you alway, even until the end of the age," etc.

This meeting encroached somewhat on the noon hour, and yet before two o'clock the company was again in place for the afternoon session, at which, Brother Wallace illustrated his method of presenting the outlines of the Plan of the Ages to the audiences he meets. Bro. W. was a traveling lecturer and professor of phrenology before the harvest truth reached him. When he received it, he began to mix with phrenology the good tidings of great joy for all people; and now as the truth has reached his mind and heart more fully, it has so quickened his zeal in the Master's service that the old profession is almost crowded out, except as it serves to pave the way for the glad tidings which now fills his heart and overflows at every opportunity. His talent is for public speaking, and after every lecture the DAWN is presented as a further elaboration of the great subject to which he has called attention. To illustrate his lectures, he has had the Chart of the Ages (from DAWN VOL. I.) enlarged and painted on canvas, and ornamented with pictorial illustrations of the various ages; and above all a beautiful symbolic sky representing the changing conditions of the various dispensations, from Eden to Paradise restored. God bless him, and may his talent never be turned aside from the service of the great cause.

The address by Bro. Wallace was followed by a discourse on the subject of Baptism and its import, after which at 4:30 P. M. the congregation adjourned to the baptistry of the "Disciples' church," which is kindly placed at our service, where that most impressive and solemn ceremony, symbolic of death and burial to the world, was performed. Twenty-two persons—ten of the brethen and twelve sisters—symbolized in that water-burial their own deadness to self and sin and to the various aims and hopes of the human nature—as dead to the world—to henceforth live as new creatures in Christ, making God's service, the service of his revealed plan, their chief business; this, as well as the grand consummation of resurrection in the actual likeness of the Lord, being pictured in their being raised up from the water. This solemn, symbolic burial-service, with its hymns of consecration and faith and hope and triumph through Christ, its offering of the right hand of fellowship one to another, and its prayers for the divine blessing and aid, was one never to be forgotten.

In the evening at 7:30 the assembly was again convened, for the solemn and impressive celebration of the Lord's Memorial Supper. While partaking of the emblems of our Lord's broken body, and blood shed for the remission of sins, the significance of the emblems and of our partaking of them was shown; and our hearts held sweet communion with our dear Redeemer,—praising and thanking him for his loving sacrifice on our behalf and pledging ourselves anew to his cause and to sacrifice ourselves for it now, in anticipation of his promise that such shall share also his nature, his glory and his great work of restoring all things by and by.

This simple service, so often particularly described in the TOWER, lasted until 9:30 P. M., and closed as did the first occasion: we sang a hymn and went to our homes, meditating on our dear Redeemer's last night of sorrow in the Garden of Gethsemane and the inestimable value of his death, as our redemption price, both from sin and its death penalty.

On Monday at 10 A. M. meetings for Bible study commenced which continued without intermission, except for meals and sleep, until Thursday night. The subject of the harvest—the harvest work and opportunities, and the time, etc., connected with it, and past leadings, present indications, and future prospects from the prophetic standpoint—was the almost continuous theme of all these meetings. Questions of almost every conceivable bearing upon the subject were brought forward and carefully considered in the light of the Word of God. These topics you would like us to present here at length, and we would enjoy doing so, but it would be impossible. It would fill a book. However, these subjects will be still more fully elaborated in DAWN VOL. III, now in course of preparation. It is expedient that Vol. II. and especially Vol. I. be *fully digested* by all of you, first, to prepare each for the still further unfoldings of the wonderful plan of our God. One point, however, is briefly treated in this paper under the caption—"The Door was Shut;" because the deeply interested have already given Vol. II. one reading, and in order that such might not be discouraged by supposing that the "door was shut" when the high calling ceased, in 1881.

All that we can tell you concerning those meetings is, that though brain and body grew weary, from the continuous sitting and continuous thinking, the hearts of all grew warmer, and zeal came to a glowing heat, as all seemed to grasp clearly the conviction that the time for service is short; that we are even now in the "eleventh hour," and that the night wherein no man can work is drawing rapidly on. The Master's voice was heard saying, "Go ye also into my vineyard and whatsoever is right I will give you," (Matt. 20: 4); and many were the resolves to lay aside worldly aims and schemes and to bend every energy and concentrate effort to do "harvest" work under the direction of the Chief Reaper, our Lord, in the ways he has been, and now is, so generally and widely opening up. Each seemed to resolve to show the Master his love, and his appreciation of the privilege of being a co-worker, by redoubling his efforts.

Methods of work were discussed at two meetings, as well as late into the nights. While public speaking, lecturing on the Chart of the Ages, etc., was conceded to be good, where a talent for it is possessed and an opportunity could be had, it was nevertheless conceded that the Lord is making use of very few who have this talent specially, and is opening very few opportunities for labor of that sort in the present harvest. It was conceded that preaching by the *printed word* is the agency chiefly being used and blessed in this "harvest," and more than all others, DAWN VOL. I. Brothers Adamson, Rogers, Hickey, Weber and Bryan—who have sold many thousands of copies of "THE PLAN OF THE AGES," encouraged all by their reports of the Lord's blessing and the good results following to those who purchased of them. They urged and encouraged others to enter this wonderful field of labor which the Lord has opened up, and in which he provides abundantly, though not without weariness, and gives opportunity for them to deny themselves many of the advantages and comforts of a settled home life. They thanked God, too, that he had made provision for all the laborers now, so that they need not depend upon alms, nor upon collections, but while they are giving away thousands of tracts and selling a book containing sixteen sermons (chapters) on the real good tidings of great joy, at half what any other book on religious subjects is sold for,—yet under the Lord's gracious provision (through the TRACT FUND allowance of one-half of all receipts for expenses) they were enabled to feed and clothe themselves *decently* (not elegantly) and to thus "provide things honest in the sight of all men."

As a result, several new missionaries started forth with DAWN and tracts, and good reports are daily coming in. As an illustration, three brethren full of zeal went to Detroit, Mich., where they distributed about 3000 Arp Tracts and sold about 1400 copies of The Plan of the Ages—DAWN VOL. I.—in four weeks after the meeting.

We wish all could have been here to have enjoyed the liberty and harmony, and to have become personally acquainted with each other as the Lord's members and servants, and to learn something of the Lord's special and general dealing with all. As some expressed it, it was a foretaste of the *general* assembling of the Church—when all the faithful shall meet with their Lord as well as with each other to recount God's favors in the past and to discuss the great work of restitution then to be ushered in.

We need not tell you that the dear scattered ones, less privileged than ourselves in the matter of this meeting, were remembered by us all, and that rich spiritual blessings upon you all were desired and invoked.

PREACHING THE GOSPEL BY MAIL

The Missionary Envelopes are not so generally used as we could wish. They are neat, cheap, and certainly attract attention and do good. Every letter of business or friendship we write, should go in one of these envelopes, accompanied by an Arp Tract or Old Theology Tract, or both, as judgment may dictate, and thus carry the good tidings in addition to what you write. We have already printed about 80,000 but the quantity should be a million or more by this time.

The price is low, merely designed to cover cost, postage, etc.; but if our readers or their friends use a cheaper grade of envelopes and buy in large quantities (5,000 to 20,000 at a time), for use in mailing circulars, etc., we will be pleased to supply such at a rate that will correspond with the price of a cheaper grade—at a loss—in order to do mission work in this way.

But, see that you send no orders from disreputable or dishonest firms who might use the envelopes because attractive—whose dealings might reflect against the truth.

EXTRACT FROM AN INTERESTING LETTER

Detroit, Mich., May 12th '89.

DEAR BROTHER RUSSELL:—Your lines came duly to hand. I rejoice to know that you are praying the dear Lord's blessing upon me and all. Through the favor of God I am getting along pretty well in the blessed harvest work. Though my feet through the day get sore from walking so much, yet in the morning they are generally restored. I think by and by it will be better as I work myself in. I am determined to endure. My heart's desire is to esteem all things a loss, on account of the excellency of the knowledge of the Anointed Jesus, my Lord. And with my whole being I do desire to press along the line towards the prize of the high calling. My sales for the first ten days run as follows:—22, 24, 19, 18, 29, 24, 18, 18, 31, 30, total 233.

Praise the dear Lord that I am able to be a co-worker and under-reaper with Jesus the Chief-Reaper. Your Christian Brother working and watching. J. A. WEIMAR.

[Our readers will remember Bro. Weimar as the one who left a Baptist pulpit in Meriden, Conn., recently; going forth to preach the "good tidings" without human hindrance and to a larger congregation, delivering sixteen sermons at a time, by the selling of DAWN VOL. I. His first experience, here related, is remarkably good. We know that his every sacrifice and self-denial for the truth's sake will be amply rewarded by our great Master, both with present joys and future glories.—EDITOR.]

CHRIST ALL IN ALL

"In Christ all fulness dwells; from him proceeds
All that fall'n man, poor, wretched, guilty, needs.
In him the contrite, bruised in spirit find
Whate'er can heal the sorrows of the mind—
Forgiving love, that saves from blank despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the bursting sigh,
And truth, revealing joys that never die.
Thrice happy they, who to his word attend,
His favor seek, and on his strength depend;
'Tis their's to know his heart-consoling voice,
To share his smile, and in his name rejoice;
To them, reclaimed in mercy from the fall
And heavenward marching, Christ is all in all;
In want, their treasure—in distress, their stay—
In gloom, their day-spring—vigor, in decay—
'Mid foes, their guard—in solitude, their guest—
In storms, their hiding-place—In toils, their rest—
In bonds, their freedom—their relief, in pain—
In life, their glory—and in death, their gain."

"AND THE DOOR WAS SHUT"

Many who have read DAWN VOL. II.—"The Time is at Hand"—are anxiously inquiring whether they are too late for admittance to the kingdom class: whether the door of opportunity is yet open, or whether it closed when the high calling ceased in 1881. We answer, Though the "call" has ceased, the "door" is not yet shut. The "call" and the "door" are distinct and separate.

The Scriptures teach that God fore-ordained or predestinated that a fixed, definite number should *be selected* from among men to constitute the Bride of Christ and be his joint-heir in the great work of bestowing the Millennial blessings upon the world in general. And this is perfectly reasonable.

To secure this number, "many are called" or invited to pass an examination in the school of Christ, to prove their worthiness to be of that select and limited number. Only believers in Christ, only such as recognize him as their Redeemer, are "called" or invited to stand this examination under the promise of that great prize of joint-heirship with Christ; and *all such* believers were invited, from the day of Pentecost down to the time when enough had been called to *complete the fixed number*, which God had fore-ordained. Then, of course, the call to that honor and distinction must cease; for God would certainly not mislead any one nor promise "the *great* salvation" to a single individual more than the *predestinated number*. None shall have it to say that God invited him to run the race for the prize of the *high* calling and that after running faithfully he could not receive the reward because too many had been called and the fore-ordained number was more than supplied.

First notice, that the close of the *"call"* is not the close of the *race*. Those who have been called, and who have accepted the conditions of the call and promised to "run" faithfully so as to obtain the prize, must be *tested*. And hence the fact that the general calling of new runners has ended, in no way ends the running of those who were called in time and who had consecrated themselves to the Lord's service before the call ceased.

And the fact that you may only recently have come to a *clear knowledge* of the exceeding great and precious promises of the things which God hath in reservation for them that love him, does not prove that you were not called and accepted as a runner for this great prize long before you understood clearly how great and grand the prize is to be. In fact, not one who accepts the "call" is able at first to comprehend fully either the roughness and narrowness of the way, or the grandeur of the prize to be attained at its farther end. The clearness of our comprehension of the promises comes to us as the *power* of God working in us to strengthen us and enable us to overcome present obstacles, difficulties and trials. The exceeding great and precious promises are unfolded to us gradually, as we prove faithful and *go on*, in order that by these—by the strength and courage which they infuse—we might be enabled to so run as to obtain the promised prize. —2 Pet. 1: 4.

The class to receive the prize is not only called and chosen (accepted), but also *faithful*. And though the general "call" has ceased, it is evident that the testing of the *faithfulness* of the called ones is not yet finished. The faithful are being marked, sealed, and separated from those who are unfaithful to their covenant of self-sacrifice; the wise virgins are being separated from the foolish ones, whose folly consists in supposing that they can run for and win the world's prizes of honor, wealth, etc., and at the same time run faithfully the race for the great prize, of glory, honor and immortality,—the very conditions of which render such a course impossible.

When all the faithful "wise" virgins have been proved so, and have entered in to the joys of the Lord, the *"door" of opportunity* to become of that class will close, and no more will enter. When all the "wise" have entered in, the *number* predestinated will be complete; and then the Master will rise up and shut the door. (Luke 13: 24, 25; Matt. 25: 10.) Our Lord himself tells us that *then* many will begin to see matters differently—to see what privileges and opportunities for sacrifice they once enjoyed and missed. But when they shall seek and knock, the Master will tell them, I do not recognize you as my Bride—she is complete and I have but one. But thank God, other Scriptures show that the foolish virgins, though thus rejected from the high calling for which their conduct, when on trial, will have proved them unworthy, will nevertheless be granted a lesser favor and will be known in an humbler capacity in the Lord's household

Before the door shuts, therefore, before the full number of the faithful is finished, let each strive to make his calling and selection sure; and to this end let us permit the Lord, by these precious promises and these explanatory and illustrative parables, to work in us to *will* and to *do* his good pleasure.

But some will say, I am certain that I am not one of those called before the general "call" ceased in 1881, because I then was not only wholly ignorant of the deep things of God's promises, but more, I was wholly a stranger to God, and even an enemy of his, far from any covenant with him to do him service, and far from any such desires. But recently I came to know God at all, recently I took Christ's yoke upon me to learn of him, and still more recently I learned of the privilege of suffering with Christ now, in self-denial in his service, and that such joint-sacrificers are by and by to be made joint-inheritors with him in the glorious work of the Millennium. And now, after seeing these glories, and after admiring those precious things, and after setting myself to run this race for this wonderful prize, must I conclude that it is not open to me, because enough to fill the number had already been called? I would not think to change the divine arrangement, or to ask that another be added, beyond the limit determined by divine wisdom, but I shall feel keenly my misfortune.

To such we answer (briefly here, more fully in DAWN VOL. III. now in preparation): Run on, dear brothers and sisters, your case is not so dark as it seems to you. Remember that if *all* who had accepted the call when it closed should prove faithful to their covenant, there would be none too many, but just enough. Remember, too, that your observation,, as well as the Scriptures, indicates that of the "many" who accept the call "few" will be chosen, because but few prove faithful to their covenant when on trial. As one after another some of the "called" ones prove unfaithful, their *places* of labor and their crowns of reward are transferred to others. One of these places of labor and one of these crowns of reward may be transferred to you, and your name may be written on the scroll of life as a probationary member of the Bride of Christ, instead of one blotted out therefrom as unworthy.—See, Rev. 3: 5; Heb. 12: 23.

It is already "the eleventh hour," the time for labor and sacrifice in the Lord's service is nearly ended, "the night cometh wherein no man can work," so if you see a "door" of opportunity, to labor for and serve the Lord and his truth, open before you, consider that the Master is saying to you, as in the parable, "Go ye also into my vineyard, and whatever is *right* I will give you." Remember that the reward is paid only to such as render service, and remember that while, as in the parable, the Lord does not promise the prize (the penny) as he did at the beginning, yet the parable shows that some thus admitted to the harvest work just at its close, just before the night when work will be impossible, will get the same reward as others—taking places and opportunities of labor left vacant by others.

And what a lesson is here for such as have covenanted with the Lord to serve him first and chiefly, and who are neglecting his work to strive with time and thought and means for the transient joys and prizes which the world offers. These the Lord urges saying, "Be thou *faithful* unto death and I will give thee a crown of life;" "He that *overcometh* [who conquers in himself the spirit of the world] the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his holy servants." But, our Lord says also: "Hold fast that which thou hast, that no man take thy crown."—Rev. 2: 10; 3: 5, 11.

WHO SHOULD BE IMMERSED?

In the Tower for May 1888 the subject of water baptism was examined. It was there shown that the *real* baptism is the *burial* of the human will into the will of Christ, complete consecration to him and his service; and that water baptism is but a symbol of this. The symbol should, therefore, be applied only to those justified believers in the ransom who have performed for themselves the actual immersion or consecration. And such should rejoice to fulfill the symbol as soon as they see its fitness and the Scriptural injunctions regarding it.

But questions are raised by some which may be of interest to all, viz.: Is it proper that those who had not consecrated before the general call ceased in 1881, but who have since consecrated, should be immersed to symbolize their consecration? And, if at all, should it be "into the name of the Lord Jesus Christ?"

We answer, Yes, to both questions. It is proper that all who come to a knowledge of the Lord should *consecrate themselves* fully to him. This will always be the only proper course to pursue, whether they come in under the "high calling" or under another later call, not so highly honorable and distinguished. Nothing short of *full consecration* will ever be proper, though by and by when our Lord's kingdom is ruling, and when the reward will be less, the keeping of that consecration will cost no self-denial except of things actually sinful. There will no longer be any suffering for righteousness' sake, as now. Since, therefore, it is proper to consecrate—and thus perform the real baptism—it must still be in order, also, to perform the symbol of it in water.

And, it is still proper to use the same words—though really the *words* used do not affect the symbol at all; it is the thought in the heart of the baptized one; and the significance of the act is according to *his understanding* of it,—neither more nor less.

As shown in the foregoing article, some of those who have consecrated since 1881 will yet receive the places of service which some, consecrated and baptized before, have failed and are failing to use; and such will also receive their places in the "body of Christ" and their crowns; hence, to these the thought of immersion into the name and body of Christ is altogether proper. And for others the same will be proper, for the name *Christ* becomes a family name. It is the name of the Bridegroom. It is bestowed upon his *bride*, the overcoming church; and it will be appropriate to all the *children* of Christ. The Christ complete, head and body, is proclaimed to be the "Everlasting Father" (*i. e.*, the everlasting Life-giver) to all of the human family, who, during the Millennium, when awakened from the tomb and brought to a clear knowledge of *the truth*, will become fully and heartily consecrated to him; and who by his power shall reach perfection of mind and body and be counted worthy of everlasting life. It is proper, therefore, that these also should be baptized into the name of the Lord Jesus Christ; for if he is to be their Everlasting Father, they are to be his everlasting children, and children may always bear the family name.

CHRISTIAN GROWTH

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11.

There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we will understand how to cultivate and to secure the desirable end—maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, and that in a haphazard way, and only goaded to effort by sheer necessity, cannot expect the fruitful fields, abundant harvests and well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and brought knowledge, carefully gleaned, together with enterprise and energy to his assistance in the work.

Take for example a tree. If you know nothing about its cultivation, do not realize the necessity for it, and simply plant it and let it alone, its strength, instead of producing fruit, will generally go to making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continue to stand, it will only be a useless, fruitless cumberer of the ground, an advertisement of the farmer's negligence, and worthy only of having the ax laid to its root. Had it been pruned and trimmed, and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less true are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper diligent cultivation, the character will grow and develop, in accordance with fixed laws, and will become beautiful and fruitful in blessings to

self and others; or, lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spiritual plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. And the faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spiritual condition our present reckoned condition stands related as embryotic. And of course, the disposition and character of the embryo new creature will be the disposition of the perfected new creature when born in the resurrection.

The Apostle in the above text affirms, that if we really have the spirit of God in us—unless we quench or put it away from us—it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness, and fruitful in Christian graces and activities. And again he adds, "If any man have not the spirit of God he is none of his," and that, "As many as are led by the spirit of God, they are the sons of God."—Rom. 8:9, 14.

It is our business, therefore, to grow, to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be heirs of God and joint-heirs with Christ.

The Apostle Peter tells us how to proceed in this matter of cultivating Christian character, intimating that we cannot do it all in a day, or in a few days, but that it must be a gradual daily life-work, a process of addition—adding virtue to virtue and grace to grace, day by day and hour by hour, saying:

"Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperateness, and to temperateness patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." And then he adds, "If ye do these things ye shall never fall." —2 Pet. 1:5-7-10.

This is a very strong assurance—that if we do these things we are *sure* to stand approved of God. We do well, threfore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed, and then it must continue to grow and develop. Look at them again. They are:

Faith,	Patience,
Virtue,	Godliness,
Knowledge,	Brotherly kindness,
Temperateness,	Charity—Love.

Now for a little self-examination: Let each ask himself: (1) Have I the faith to which the Apostle here refers? —not faith in every thing or every person, but faith in God —in his plan of redemption through the vicarious or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a "Thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This to the child of God consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to his covenant, which to wilfully violate would be equivalent to swearing falsely. How we need to invoke the divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring from day to day to gain a more thorough and complete knowledge of God, of the great plan revealed in his Word, and of the special features now in operation, that I may co-operate with him in its execution, and of his will concerning *me* in the particular relationships and conditions in which I now stand—irrespective of my own will and disposition in any matter?

(4) Am I temperate—moderate in all things?—in eating, and drinking, and dressing, and home-arrangements, and conduct, and thoughts, and words, and deeds, and looks? "Let your moderation [temperateness] be known unto all men," says the apostle. Let men see, by our thoughtful, not rash and hasty but careful and considerate demeanor, in every affair of life, that we honor our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and harrow may break up the subsoil of the heart, meekly submitting to the discipline in every case?

(6) Am I carefully observing and endeavoring to pattern my character and course of action after the divine model? If a parent, or one in any position of authority, am I using my authority as God uses his?—not for selfish purposes, to make a boast of it, or to in any way oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial—with patience, dignity and grace, and not with boastful imperiousness which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loyal and loving obedience furnished in the example of our dear Lord? His delight was and is to do the Father's will at any cost to himself. As a man under the kingdoms—authorities—of this world, and as a youth under the authority of earthly parents, he was loyal and faithful (Matt. 22:21; Luke 2:51), yet all of this earthly authority was exercised by his personal inferiors, though they were his legal superiors. How beautifully we will be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness—God-likeness, whether we be princes or peasants, masters or servants.

(7) Does brotherly kindness characterize all my actions? does it make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly kindness deal patiently, and helpfully so far as wisdom in view of the correction of those faults, may dictate? and that, even at the expense of self-interest, if necessary and prudent?

And if, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it, and that I will no longer foster my old dispositions, but plunge into activity in the service of God with those who should have my co-operation in service, instead of my burden?

(8) Have I charity—love unfeigned—for the unrighteous and unlovely, as well as for the good and the beautiful?—a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, and helps, and comforts, and cheers, and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age, *chiefly* for its privilege of scattering universal blessings; and which, in harmony with that sentiment, utilizes every present opportunity wisely, and in harmony with the divine plan, for the accomplishment of the same end—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which shall constitute the King's cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we will not be considered worthy of that honor and office then.

And just as in the cultivation of vegetation, watchfulness, and the necessary precautions to prevent blight and decay and to guard against the intrusions of evil powers and influences calculated to sap its life, pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness. By resisting the devil he will flee from us, and by patient continuance in well doing, an increasing measure of development will result.

"If these things be in you and abound," says Peter—That is, if you have them in some measure, and keep on cultivating them, so that they abound more and more and rule in you, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will *do* the will of God, he shall know of the doctrine. (John 7:17.) "But he that lacketh these things is blind, and cannot see afar off, and has *forgotten* that he was purged from his old sins."

"Wherefore, brethren, *give diligence* to make your calling and election sure; for if ye do these things [if you diligently cultivate this disposition] ye shall *never fall.*". Being justified fully by faith in the sacrifice of Christ for your redemption, and thus sanctified (set apart from the world and devoted to the service of God) by the truth, your final selection to that position of glory, honor and service, to which you are

called, shall be *sure*. And "so, an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Wherefore," again says our beloved brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance. . . . Moreover I will endeavor that you may be able after my decease to have these things always in remembrance." This he did, and the church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the Apostle Paul, addressing the same class, shows that neglect to develop and cultivate the Christian character involves not only the loss of the chief favor of our high-calling, but eventually of all favor, if wilfully and continually neglected. He wrote: "If ye [ye who have solemnly covenanted to sacrifice your *very life* in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use nor place for wilful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the truth and of his will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will not only appear in the development of the Christian graces of character, but also in increasing activities. We must not wait for our spiritual and immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature our *mortal* bodies will be active in the service of God's truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. And thus we shall be living epistles known and read of all about us.

A RELIGIOUS TEACHER MEASURED BY A "TWO-FOOT RULE"

THE LIVING CHURCH, a Protestant Episcopal organ, published weekly in Chicago, is supposed to voice the ideas of "*the* Church," and to furnish instruction on the religious subjects of the day. It is a 16-page journal, having 4 columns of 13 inches each per page. Deducting 50½ inches for the Headings, Calendar and prospectus we have left 65 feet 1½ inches of solid reading matter, or 3126 quarter inches in length and the width of a usual column of printed matter. These 3126 quarter inches are divided as follows:—

		qr. ins.
	I. Advertisements of	
50	Schools	175
17	Church Bell Foundries, Church Supply Stores	115
17	Books and Papers	226
22	Patent Medicines, Soaps and Baking Powder	302
22	Miscellaneous—Agents Wanted, Insurance, etc.	154
128	Different Advertisements (20 feet 3 inches)	972
	II. Religious, etc.	
14	Clippings and Household Recipes	304
4	Obituaries	46
20	Diocesan and other Church News	752
6	Church Ritual, Policy and Instructions	577
4	Bishop's Personals	61
10	Letters and Notes Complimentary and Controversial (4 feet 9¾ inches)	231
10	Miscellaneous Personals	78
8	Miscellaneous Church Finances	46
2	Spiritual Instructions	60
206	Items measuring	2154
128	as above	972
	Total	3126

Of all this mass of "*Stuff*," but two items measuring 1 foot 3 inches—or just a little more than one column (or about 2-3 of a column in ZION'S WATCH TOWER) were devoted to religious or spiritual instruction. These taught of the *Divine Nature* of Christ, and the necessity for self-examination. Some issues are better and they have fully twice as much spiritual teaching or perhaps 2 to 3 columns—out of 64. But even they are of a kind better left unwritten. Nowhere does this paper teach us to consecrate our poor selves to Christ expecting the reward of the divine nature. Nowhere does it present hopes of our being called Christ's brethren. It nowhere points to the glorious hopes which have become our ambition to attain.

This paper, "*The Living Church*," is recommended highly, and subscriptions are taken for it by the "Clergy," as they style themselves, of the professed "Church of the living God, the pillar and ground of the truth." But as we, the consecrated, now know by the actual measurement what this would-be teacher really is, we take notice and govern ourselves accordingly. Leaving behind all the worldly vanities this blind leader of a blind church advertises, and uses its sacred character to recommend, let *the true Church*, the Stone rejected, press forward to the grand prize. W. M. W.

[The above is by the Brother who a little more than a year ago was a staunch "Churchman"—Episcopalian—whose defence of that system we published and answered in the issue of Nov. 1887. He is now more of a churchman than ever, but he serves and acknowledges not a human system, but the divine one—the "Church of the Firstborn whose names are written in heaven." A busy man, the special agent of a leading FIRE INSURANCE CO., he nevertheless is constantly preaching the good tidings among all classes. He orders the Missionary Envelopes and Arp Tracts by the thousand, and seldom a week passes that we do not receive from or through him fresh orders for ten or more DAWNS VOL. I.

The zeal of all who really receive the good tidings with all readiness of heart must surprise former friends, as Paul's course did his friends. Yet with Paul they can say, "I am not mad—but speak forth the words of truth and soberness."—EDITOR.]

BLAMELESS, NOT FAULTLESS

No Christian is or can be faultless before the Lord. Blameless, all may and ought to be. The child that does its needlework faithfully is commended, though not a stitch is perfect. The child is blameless, but the work is not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not always conscious of his defects, his eyes are not as sharp as God's; his best efforts are like the needlework of the little girl, well done for her, but so defective in fact that every stitch must be removed and done again by a more skillful and experienced hand. Saints sometimes judge themselves perfect because they are not conscious of sin. They may be innocent, but surely not perfect. With more light and culture they would discern defects. Others of more experience observe them now, but they see them not, because not sufficiently educated or advanced in wisdom. Jesus keeps his trusting sheep blameless, and step by step leads them up to higher things, until finally he gives them his likeness in glory.—*Selected.*

"TILL HE COMES"

Some who have read DAWN VOL. II. attentively, are inquiring whether the Apostle's statement concerning the Lord's Supper, that it shows forth the Lord's death till he come (1 Cor. 11:26), should not be understood to limit its observance and to make it no longer proper. We answer, No; it will be proper to celebrate our Lord's death and our consecration, to be dead with him, down to the time when we shall complete our sacrifice by actually dying, and until we partake of the new wine (joys) of the kingdom with Him.

The expression "till he come," does not indicate the discontinuance of the observance after the Lord's arrival, until he shall have fully gathered his jewels. A similar expression is found in James 5:7—"Be patient, brethren, *unto* the coming of the Lord."

THE SAINTS AS LAW STUDENTS

"Let your speech be always with grace seasoned with salt."—Col. 4:6.

The whole world is full of suffering; and the more we partake of the spirit of our Lord, the more will our sympathies be drawn out toward the suffering ones around us and cause us to measurably forget our own. And while our present chief business is not to devote special time and attention to the temporary amelioration of present suffering, we rejoice that the time is coming, and that at no distant day, when that will be our chief business,—when with a strong hand which no opposer can stay, we shall be able to help all. With this end in view we rejoice in the present preparatory work, in which we are engaged as co-workers with our Lord—the developing and harvesting of the Church, the body of Christ, which, together with our Lord and Head, is to be the Seed of Abraham which was promised to bless all the families of the earth.

Though this preparation for a future work for the world is not at present appreciated by the world, and does not directly alleviate its present suffering, yet it is the grandest and most important movement in this direction which can at present be made.

And it is to the direct and indirect influence of this consecrated class, preparing for the great future work, that all present benevolent and philanthropic enterprises are due. The truth concerning God's great and loving plan, and the spirit of that truth reflected upon the world, are the moonlight of the present dark night and the promise of coming sunlight in the Millennial day of blessing.

Every educator well knows that if his school is to be a success it must have an educated, disciplined and competent faculty to take charge of the various departments of the work. If the crude, undisciplined and uneducated were placed in such positions, the institution could only imperfectly bless those under its charge. If such an institution were contemplated and no such faculty could be found, its work could not begin, nor its blessings be felt, until the faculty were first selected and prepared for the work. And this work, though it might have little direct or present bearing upon the prospective pupils of that institution, would be the most necessary work for their future welfare. And any side issues which would detract from, or delay this preparatory work, would be detrimental to the great work of general education designed to be accomplished by the proposed institution.

Just so it is with the work now before the church. The great "Prophet," or Teacher of the world under the New Covenant, the Christ, head and body, must first be developed and exalted to his position, before the work of instructing, training and educating the world up to perfection can really begin. We must not expect the world to understand or appreciate our present work; for that is as impossible as for an infant to appreciate a parent's plans for its future good. We, as children of God approaching maturity, have been taken into our Heavenly Father's confidence, and have been shown his plan for the blessing of his entire family in heaven and in earth, and have been privileged to become co-workers with him in carrying out that plan. As the scope of the plan is so broad and comprehensive, it is necessarily of slower development than those would suppose who have narrow, contracted views. The world, and Christians who keep the world's standpoint of observation, have no wider plans for the blessing of others than those bounded by the narrow limits of the present life, while God's plan stretches on into eternity and is for the thorough reformation and eternal blessing of all. Its foundations are therefore laid broad and deep, so as to last eternally, and every step of the plan is accomplished with unerring wisdom.

As co-workers together with our Lord, we are permitted to assist in the gathering and developing of the various members of the body of Christ, building one another up in the truth, and in the spirit of it. And in this very work of assisting one another, come up all those principles of the divine law, by which the whole world is to be governed when the kingdom of God is established in the earth. As children of God, therefore, called to be of that little flock which shall judge both angels and men, we should be constant students of divine law. We should not only acquaint ourselves with its surface meaning, but also with its great underlying principles and all their ramifications, as they apply to the practical affairs of life; and our own course should be ruled accordingly, however squarely in opposition to current opinions it may run.

While in the flesh we have to deal with the questions which confront the rest of mankind with regard to our duties in the various relations of life—our duties to God and to each other, as members of society, and as husbands, wives, parents and children. When the law of God and its underlying principles are carefully studied, it will be found to touch every contingency which can rise, and to point out the narrow path of duty in every emergency. No question of duty is too mixed and complicated for God's law to unravel and justly settle, if appealed to with studious effort. And if we made a study of that law, we will not only find the solution of all the perplexing questions in our own experience, but we will have a fund of information which may be of great service to others in times of trouble and perplexity, whether of the church or of the world, when they come to us for sympathy and advice. Our own human judgment in many cases would be very imperfect, being biased by our ignorance, or prejudices, or our natural dispositions; but if we are law students under the great Teacher we will be able to say, Thus and so is the law of God on this subject, and as it applies in this particular case. Neither our own affairs, nor the affairs of others who seek our counsel, should be decided upon by the impulse of the moment, but always with a careful consideration of the law of God on the subject. Thus may our speech be always "with grace seasoned with salt." Salt is a preserving element keeping that which is good from decay and putrefaction. And just so, the influence of wise and well instructed saints tends to the preservation of everything that is good; and their counsel and sympathy will assist and encourage every earnest seeker after righteousness. And if their own lives and affairs are continually governed by the high principles of true Christianity, they are living epistles known and read of all men.

As intelligent creatures of God, we stand related in some sense to the entire family of God in heaven, and in earth. Our very existence has brought us into these relationships, with all their corresponding privileges and obligations, and as intelligent beings it should be our desire and effort to learn the exact measure of privilege and obligation which these varied relationships involve.

To our great Creator, we originally stood related as children, and to all his intelligent creatures as brethren—brethren of the family of God, though not as great as our brethren the angels, who are of higher nature (Eph. 3:15): and to earthly creatures lower than human nature, we stood as rulers. When we became sinners, these privileges, blessings and relationships were cancelled by our Heavenly Father's decree. As unworthy of life and its blessings, we were condemned to death. Thenceforth we were no longer recognized as children of God, or brethren of his family, but were regarded and treated as aliens and enemies until the death sentence should be fully executed upon us—until existence should terminate.

After our redemption by his grace, through the precious blood of Christ, and our acceptance of the same by faith, the former natural relationships are again recognized, though all their privileges are not enjoyed, nor all their obligations insisted upon, until the effects of the fall are fully overcome—until we are actually restored to perfection. Though again recognized by our Heavenly Father as sons and heirs through Christ, yet until actually perfect all communication with him must be through the name and merit of our Mediator, Christ, who represents us and our interests before the Father. All judgment is therefore now committed unto the Son of God who purchased us by his blood. (John 5:22.) Believers now, therefore, stand in a new relationship to Christ, who becomes Lord and life-giver (a father) to those whom he purchased and proposes to restore out of condemnation and death to fellowship and life. Hence he is called the Everlasting Father. (Isa. 9:6.) And when the age of his reign is over, the restored ones will again recognize Jehovah as the great Father of all, and Christ as their Lord and Redeemer.

Thus far, no reference is made to the peculiar relationships of the church as new creatures in Christ. We wish first to consider the human relationships and their privileges and obligations, and then to inquire how the new conditions, into which we come by consecration during the Gospel age, affect our former relationships.

First then we inquire, What, in the way of privilege and obligation, is involved in our relationship *to God* as justified human sons? As justified human sons we come into possession of all the rights and privileges bestowed upon Adam, viz.: life and the dominion of earth—life in its blessed fulness, unmixed with any element of death, perfect health without an ache or a pain, life which will never terminate unless forfeited by misuse. To be given the dominion of earth, signifies the full enjoyment of every earthly good. The earth was made for man. "God created it not in vain, he created it to be inhabited" (Eccl. 1:4; Isa. 45:18) and enjoyed for-

ever by a glorious race of perfect beings, to whose wants it will be perfectly adjusted when both they and it have attained his ideal perfection, which was at first illustrated in our progenitor, Adam, and his specially prepared Eden home. Then the whole earth shall blossom as the rose, and the wilderness and the solitary place shall be glad. (Isa. 35:1.) The animal, the mineral, and the vegetable kingdoms will all be at man's command, to serve his pleasure and to supply his needs. And the laws of nature which govern their increase, and circumscribe their power and place, are so appointed, and, we are guaranteed, will so continue, as to forever minister to human necessities and happiness. Earth, air and water are teeming with blessings, constantly inviting man to prove by still deeper investigation their wonderful power to enhance his comfort and pleasure. Delve into the mines, bore into the earth, dive into the waters, soar upon the wings of the wind, harness the electric currents, study and apply the divinely appointed laws of nature, and prove the Creator's power and will to bless his creatures. And as we lift our hearts in grateful praise for his goodness and love, let the smiling heavens again whisper to our hearts that "God is love;" for he has appointed the sun to bless us by day, and the moon and stars by night.

And yet the half has not been told. Consider your own organism—how wonderfully made! not only your physical, but your mental organism, those wonderful mental faculties which answer to God's own glorious attributes—the will, the judgment, the reasoning powers, the conscience, the memory, the imagination, the aesthetic tastes, and the capacity for social enjoyment founded upon the love and appreciation of the good, the pure, and the beautiful. Then remember that all this capacity for happiness, as well as all the means of happiness within our reach, is God-given. We are not attempting now to account for the irregularities and miseries brought about by sin, we are merely considering the perfect condition of humanity, when fully justified, not only reckonedly, but actually, when as it is promised, there shall be nothing to hurt nor destroy (Isa. 11:9), when sin and its consequences will have been forever banished. And yet quite a measure of these blessings we are permitted to enjoy even now. We now taste and see that the Lord is good, but the fullness of his favor will be realized when he hath made all things new.—Rev. 21:5.

Then consider that all these blessings flow to us from purest love; that God created us for his pleasure, that he might have a father's delight in us as his children, that he might bestow upon us the wealth of his affection and bounty, and that he might find in us the corresponding satisfaction of filial love and gratitude. When we thus consider the object of our creation and the love and bounty of our Creator love and gratitude spring up spontaneously in our hearts towards him who thus first loved us.

Some say, It is our *duty* to love God; but duty is not the word. We never love any person or any thing because it is our *duty* to love them. We love because we cannot help loving, because the object is worthy of love, good, beautiful, true, or in some way precious to us. A feeling of selfishness or gratification which springs from any other source, is not true love. Love is a pure and noble quality. By a law of our mental constitution, love springs up spontaneously for the good, the pure, and the beautiful in all who are right-minded. To love God, therefore, we need but to acquaint ourselves with his character and to meditate upon it. Therefore it is our duty to acquaint ourselves with God, and to meditate upon his goodness and favor toward us, and when he is fully known and appreciated, as he will be by the restored race, then will men love him voluntarily with all their heart, with all their mind, and with all their strength.

Thus the first commandment will be fulfilled; and the second, being like unto it and springing from a similar source, will be fulfilled just as spontaneously or naturally—"Thou shalt love thy neighbor as thyself." Why? For a two-fold reason: First, All our neighbors are creatures of God, and therefore, like ourselves, objects of his love and care; and to love God with the whole heart, is to love all that he loves, for the same reason that he loves them. And secondly, the germ of the future perfect man, however now degraded by sin, must be a thing of great value when God gave his only begotten Son to redeem it; and therefore, every man for whom Christ died is worthy of love. However, from the very nature of the case, the creatures must always take a subordinate place to the great Creator in the affections of each other, when that upon which love is to be based is fully known and recognized.

The justified man's relationship, therefore to the Creator, is of a child to a father. His condition is that of *entire dependence* upon God for every thing, from least to greatest. And his wisdom and justice being faultless and infallible, his power omnipotent and his love fathomless, our only safety and security is in implicit confidence and obedience to his will in every matter, whether in our shortsightedness we can or cannot understand it as the expression of infallible wisdom, justice and love. We can safely trust such a Father, even where we cannot trace him.

It is because it is necessary for our good, and because it is the proper attitude in which filial love and gratitude should naturally place us, that God requires of his creatures implicit obedience. It is for the same reason that you as a parent require obedience from your children. And as you accept cheerful and prompt obedience from your children as the expression and measure of their love to you, so God measures our love to him. And since an enforced obedience is no expression of filial love or confidence, he has given to all his intelligent creatures freedom to either obey or disobey, that thereby he may prove them, and that thereby the eternal blessedness of all his loyal and obedient children may be established in the universal mutual love which shall bind and cement all hearts with the tenderest, most beautiful, and strongest cord—love.

Then our deepest and warmest affections, our profoundest gratitude, and our implicit faith and obedience, are due to our Heavenly Father, and should be manifested in our conduct toward him in studious efforts to learn, and ambitious efforts to do, his will. On the first commandment, and the second which grows out of the first, hang all the Law and the prophets, said Jesus (Matt. 22:40); for "love is the fulfillment of the law."—Rom. 13:10.

Having thus considered our relationship to our Heavenly Father, let us remember his words—that he would also have us honor his dear Anointed Son "even as we honor the Father:" not that he should take the Father's place in our affections, but that next to the Father, as the executor of his plan, he should receive the honor, love and praise of our hearts. To love and honor and obey him, not only for his personal character, and because of his great love for us, but also because he was the willing obedient agent of our Father in the execution of his benevolent plan, is the natural outgrowth of deep love to the great Designer of the plan.

When we observe closely our relationship to God and all of duty and privilege which that relationship involves, we find that the same principles carried out, apply to all our relationships with each other. For the very same reasons that as children of God we should love, honor and obey him, children of earthly parents should love, honor and obey them. Their love and care and sacrifice and bountiful providence during the years of helplessness and ignorance, should ever be held in loving remembrance, and should be rewarded with gratitude, and with kindest attentions when their age and infirmities require it. And though the helplessness and ignorance of our early years, which necessitated our obedience to earthly parents until the years of maturity were reached, then no longer require subjection to parental authority, yet the duty of love and honor and grateful recognition and preferment, is never cancelled.

So, likewise, when we observe God's attitude toward his children, we see the model for all parents to imitate. We see how love, justice, benevolence, generosity, economy, wisdom and prudence harmoniously work together for the good of his family. And as we study his plan and his methods for discipline, development, and culture, we have practical suggestions to parents for every emergency which can arise in the family. We have in his methods the example of love which never grows cold or indifferent and of firm justice which never bends; and the two always act in harmony. Let earthly parents study and copy the divine pattern; and let the children of earthly parents be taught to be grateful for all favors, from whatsoever source they come, and to recognize the principles of love, justice, benevolence and generosity, as manifested in God's dealing with us, and to act on them from earliest infancy.

It will be comforting, too, to perplexed earthly parents, the fruitage of whose best efforts seems to tarry long, to observe that time is a large factor in the outworking of God's disciplinary measures. For six thousand years he has let his refractory children try and prove the futility of their own plans, before he attempts to force their submission to his, knowing that the rough experience is necessary to their final good; and looking forward to the end to be gained, he is undisturbed by present discords, and firm and unmoved in his unerring purposes.

The obligation, arising from the relationship of brothers and sisters, whether considered as bound by the narrow

limits of the family circle, or the wider sphere of the whole family of God, is simply that of mutual love, as children of common parentage. And love worketh no ill to his neighbor, but delights to be gracious.

But alas! love does not reign in human society. Men do not generally consider the duties and obligations arising out of their varied relationships. Parents do not consider, children do not consider, and generally are not so taught, brothers and sisters do not consider; and so in all the other relationships. Men and women, from infancy up, are generally heady, high-minded, proud, boasters, and lovers of pleasure more than lovers of God. And those who resolutely set themselves against the overwhelming tide of popular opinion, to live Godly, and if they have families to bring them up in the way of truth and righteousness, must ignore the opinions of others, and study and closely follow the divine law.

Let us now inquire, how the new conditions into which some come by special consecration, during the Gospel age, affect our relationships. Those whose ambitions are not now of an earthly character, but who are seeking the heavenly prize—the divine nature and joint-heirship with Christ—while they are in the world and have to do with the world, must ever bear in mind that *they* are not *of* the world, but that they are God's representatives in the world to faithfully carry out and exemplify the principles of his government in whatever position in life they may be placed, whether as parents or children, or brothers and sisters, or members of society. They should not only exemplify the principles of the divine government, but should have such a clear understanding of them as to be able to fairly present them to any inquirer.

While we are in the world our business is the King's business, and all cares of an earthly character must be resolutely pushed aside, so far as may be consistent with the obligations we had assumed before we came into the Lord's service, so that all the time and energy we can possibly spare from the necessary duties of this life may be spent on the great work of preparation for our future work of teaching and restoring the world.

Our duties of an earthly character must be performed in exactly the same way that we would counsel the world to do, if they would heed our counsel. As parents and children and husbands and wives and brothers and sisters, our rightful obligations to each other are not canceled by our higher relationships as sons of God and heirs with Christ of the kingdom to come. But our duties must be limited by the *necessities* of ourselves and those dependent upon us.

Study and apply the principles of the divine law in all its bearings, both on the present and the future, and let your course be ruled accordingly and your counsel to others be drawn from it. "Let your words be always with grace, seasoned with salt." Ye are the lights of the world; let your light shine, as a beacon on a dark and stormy sea.

MRS. C. T. R.

ESTABLISHED

An aged farmer and a young man who had recently given himself to Christ were driving along a country road. The young man was talking about his newly found Saviour with all the joyous enthusiasm of a young convert, when his old and somewhat cynical companion interrupted, saying, "Oh, yes, you know you are just in your first love; but wait a little, and then you'll—you'll—," and he meant though he did not say it, that he would get "cold," like himself. "And what are you?" inquired the young man. "I am an established Christian," was the answer. They drove on for some time in silence, until they were somewhat roughly brought up by the cart-wheel sticking fast in a deep rut. They got out to try and liberate it; the old man whipped the horse and spoke rather forcibly, but all to no purpose; the wheel remained immovable. After one of the fruitless efforts, the young man looked at the farmer and remarked, "I guess, my friend, *it's got established.*" Similarly, there are some Christians who get into a deep rut, and stick there, and mistake their inactivity for established Christianity.—*Selected.*

THE REST OF THE DEAD

DEAR BROTHER RUSSELL:—I have read with great interest Mr. Brewer's letter to you and your reply, on the resurrection of "the rest of the dead," published in ZION'S WATCH TOWER for March '89.

I have given the subject deep thought and cannot help concluding that to any logical mind it should be clear that the passage in question was a comment or note made by a reader, and was not in the original text. I give you my thoughts as they came to me while studying the subject: Christ is Lord both of the dead and of the living (Rom. 14:9), hence, I conclude that the second resurrection will be *his* work and will take place during his Millennial reign, *i. e.*, the first resurrection will be that of the saints immediately at Christ's coming, and the second that of the "rest of the dead;" because to restore, or raise up, or give life will be his special work during his reign.

From the study of the Lord's Word I conclude that his work would not be complete, if the "rest of the dead" were raised up *after* the thousand years, for *then* Christ will deliver up the kingdom to his Father perfect in every respect. —1 Cor. 15:24 and following verses.

Peter says in Acts 3:20, 21: "Restitution of *all* things." This implies a restoration of all things both *dead* and *living* to their original condition or state of perfection lost by Adam's transgression, and if such is not the case the Apostle Paul's statement in Rom. 14:9 has no meaning. We cannot for a moment suppose that Christ would deliver up the kingdom to his Father in an incomplete condition, and it certainly would be so, if he did not awaken all and give *all* the opportunity to be fully raised up out of death; and it would be contrary to his own words in John 5:27-29 and 11:25; and to Paul's words in 1 Cor. 15:21, 22.—Diaglott.

Yours in the service of Jesus, W. C.——.

[We think the above reasoning sound and Scriptural.—EDITOR.]

VALUE OF THE PRESENT LIFE

Is life worth *living?* What a question! Who would die? glad youth replies, buoyant with hope, unfettered with care, the ruddy cheek glowing with health, the eye sparkling with pleasure.—How sweet to be, to think, to move, to drink of joy on every hand. Oh, who could part with life?

Is life worth living? 'Tis youth again gives answer, but hope has fled. The pale face, emaciated form, and sunken eye betoken affliction's heavy hand, with days and nights of anguish and unrest. Oh what is life to me!—*to be,* and *suffer.* Life is a synonym of pain, and time means torture.

And what has life for you, O man of riper years! busy from early morn till close of day. Has labor aught of joy that one should care to live? Talk not to me of giving up to plan and do, gaining of knowledge, wealth, honor's wreath, and fame's fair title. 'Tis true, life has its trials, cares, its stormy days, but these are only fleeting shadows that serve to gild the intervening time with brighter splendor. But again an answer comes from him who has reached the meridian of life in our day. Misfortune on the right hand and the left. Life to me means toil for naught. Affection has no sooner settled firm around earth's fairest blossoms than death puts an end to all our cherished hopes. Friends are gained but to be lost again. Honor is a bubble to be bursted by the first foul breath of jealousy. The cup of pleasure scarce is lifted to the lips till dashed to earth again. To judge the future by the past, what has life in store that I should crave it?

And what of life? 'Tis now the gray-haired veteran gives reply. The weight of years has bent the once proud form, furrowed the cheek and brow, and robbed the senses of their acuteness. Alone, and trembling on the verge of the grave, memory of younger days is all there is left of comfort. The days of the years of my pilgrimage have been few and full of sorrow. The beacon lights of pleasure, wealth and glory are as fleeting as the moments we employ in their pursuit, as changeful as the firefly, and if secured are only vanity. Humanity's portion is, to be, to hope, to hover between its fruition and despair, and end in death, fitting finale of the fitful dream.

But Christian, what say you of life? It is our first

and greatest blessing, the preface to eternity, the time in which true happiness may be forever gained. I look not for the present earthly joy, knowing full well that the afflictions, trials and temptations which abound are means by which God proves me, whether I will do his sovereign will. What virtue in obeying him if there are no desires of my own to disregard? How may I prove him to be the chief object of my affections, and not be called upon to deny myself for his sake? Life affords the opportunity to battle for immortality, to struggle for an existence that shall prove eternal. They who use it for a baser purpose are void of understanding. The curse of God now rests upon the land. We need not think to find our heart's desires where such a blighting curse exists. But he has promised to remove all evil in his own good time, when, with his blessing here instead, happiness shall be ours. Rejoicing in his love so freely manifested in the gift of his only Son, who even died to redeem us from our present sin-cursed state, gladly do I seek to follow him, scorning all that earth now has in store, and present my body a living sacrifice to God, a reasonable service. I am made conformable unto his death, that I may know him and the power of his resurrection. I rejoice in his self-denial, and partake of his sufferings, that I may share in his joy and glory. Glory to God in the highest! for the being and time by which I may work out so great a destiny. Whatever may be my portion now, I praise his name for life; for I look not at the things that are seen, they are temporal, but at the things that are not seen, which he has promised, for they are eternal. "He that loveth his life shall lose it, and he that loseth his life for my sake shall find it." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Those who live to make the most they possibly can of earthly objects through their present fleshly nature, are doomed to bitter disappointment. This life can prove a blessing only when lived for God.—*P. W. Pope.*

IS EARLY DEATH A BLESSING?

On last Sunday I was one of a crowd of over four thousand people who listened to a sermon by the noted Brooklyn preacher, De Witt Talmage. The whole discourse was a pessimistic view of this present life, and an effort to prove that the more brief the life the greater the blessing, because of the struggle, the labors and heart-aches that are escaped, as well as the temptations that are avoided.

To quote his own expressive language: "If one die at thirty-five, he gets through work at noon;" and speaking of the child that dies in infancy. "That child touched the earth and glanced into heaven."

I could not interpret the thoughts of the throng who appeared to receive his bold unproven assertions as the words of one speaking with authority, but I know that many thoughts coursed through my brain. The following are a few of them:

I thought: You profess to be a minister of God. Why don't you teach the people God's word instead of giving so many of your own words; for since bidding good-bye to your text you have not quoted a word of Scripture to support your assertions. I thought—If it is such a blessing to die young, what a great mistake our Creator has made. If he had taken counsel of modern theologians he would have arranged to have had the bulk of humanity "just touch the earth and glance into heaven," reserving only the "real good!" who could not be corrupted, to perpetuate the race ,and thus furnish more inhabitants for heaven.

I thought—My dear sir! I wonder were you taken seriously ill, if you would not send post-haste for a physician, and if necessary for a council of them, for fear that by some mistake you might be taken away to the "warmth and sunshine and beauteous landscapes" of heaven before you were quite ready to quit this "outer circle."

I thought—Had you been God's counselor on Mt. Sinai you would have advised Him not to add the promise of long life to the fifth commandment; and you could have corrected Paul when he quoted the commandment, so that he would not have added as a blessing: "That thou mayest *live long on the earth.*" Then, again, how ignorant was Hezekiah. What a splendid opportunity he had to go directly through the pearly gates into glory; but he prayed and he wept to remain "in this cheerless world;" and God humored him, and as a special privilege allowed him to remain "outside in the cold and the wet" for fifteen long years. If Hezekiah could have listened to his sermon he would never have written as he did: "Behold for peace I had great bitterness, but Thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind my back. For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee even as I do this day."—Isa. 38:1-5, 17-19.

I thought—Solomon was a very wise man; but if you, Mr. Talmage, are correct, he made one great mistake when he gave counsel to the young man, "My son, forget not my law; but let thine heart keep my commandments; for *length of days, and long life,* and peace shall they add to thee;" Talmadge would have given as the reward, "For you shall die young and go to glory." Again David ought never to have said, in enumerating the blessings of a perfect man, "With *long life* will I satisfy him," if as you say, the dead "are more alive than we are—we are the dead."

I thought—"What fools we mortals be" to struggle and labor in search of knowledge as we do, if it be true that, "in five minutes after death we will know more than by studying one hundred years;" and "a child six months old knows more than all the wisdom of Princeton, Yale, Harvard, Oxford, and all other universities combined;" and then, how strange it is that the inspired Psalmist did not know this, as he would not then have written that "the dead know not anything," that "in death there is no remembrance of Thee;" and concerning man that "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."—Psa. 6:5; 146:4.

"If any man speak let him speak as the oracle of God."—*Selected.*

OLD THEOLOGY TRACTS

Sample copies of OLD THEOLOGY TRACTS, No. I. of the series, have been sent to all the TOWER readers. These will be issued quarterly, beginning with April 1889. Our first edition, No. I., was 10,000 and was quickly exhausted; now 50,000 more of the same are at your service. We are ready to do our part to make the edition a million, and if each steward of time and money and influence among us will do *what he can,* we believe it will not be long before the *Old* Theology, older than Romanism or any other ism—the theology of our Lord and the apostles—will be much more clearly understood than at present.

Study over the matter, and decide how many you can subscribe for and use each quarter, at the very low rates mentioned on second page of Tract No. I. Some write that they can take a larger quantity, if permitted to send the subscription price in quarterly installments, instead of sending for the entire year at once, and ask if this will be agreeable to us, or whether it will cause too much trouble. We answer, Do whichever way you can accomplish the greatest results. We gladly take any extra labor that will honor our great Redeemer's name and help set free God's saints still held in error's bondage in Babylon.

Some of the saints are very enthusiastic in regard to these Tracts. Bro. Weber insists that they will be the shower of hail mentioned by the Prophet Isaiah. (Chap. 28:17.) As heretofore shown, water is a symbol of truth; hence hail is a symbol of *crystalized* and purified truths. May the Lord grant that these old theology hail-stones may in many cases be successful in exposing and sweeping away the refuges of error, and thus in liberating the minds of many of God's true children, who shall be in trouble until made to understand the true doctrine, the old theology. See marginal reading of Isa. 28:19: "report" should be translated "doctrine."

Let us who are of the "Day," and who realize that we are in the dawn, not pattern after the worldly, and be asleep to things spiritual and absorbed and overcharged with worldly aims or pleasures or business; but let us make the spread of the truth the *main business* of life ,to which all other business will be but servant and contributor. As

an illustration of keenness in the spiritual work, worthy of emulation, we note the following circumstance:—

Rev. Dr. Henson of Chicago preached recently on the subject of Eternal Torture, and his sermon, which pictured vividly the everlasting agonies of those who die without becoming saints, was published in the Chicago papers the following Monday; and by the following Sunday two of the brethren there had 500 of the *Old Theology Tracts*, No. I., and distributed them personally to that congregation at their church doors. Those brethren preached a sermon to that congregation, from the Bible, such as could reach them in no other way so thoroughly; one that Dr. Henson's preaching will *never* efface. They may not know of the results in the present life, but doubtless in the kingdom some may come to them and say, "Under God I owed my liberation from blindness and error to that hail-storm which as messengers of the truth you let fall upon that congregation, and that was my start in truth-seeking and truth-getting."

OLD GERMAN TOWERS FREE

We have thousands of old copies of the German WATCH TOWER, very suitable for new readers, which we are anxious to put into their hands FREE. We ask our readers who can do so and would enjoy the privilege of such service, to take these and distribute them at the doors of German churches on Sundays. In ordering say how many you can use.

When thus distributing papers or tracts, do not *stand* to do so, for this blocks the street and is contrary to law, but *keep walking* up and down while handing them out, and be as polite and agreeable as possible.

TRACT DISTRIBUTORS

TAKE NOTICE

The Constitution of the United States guarantees every one the right to distribute money or tracts or papers of any sort, to any desiring to take them,—provided they contain neither obscene nor incendiary matter. Any city or state law, such as is mentioned in a letter from New Orleans, attempting to interfere with this privilege, is unconstitutional and cannot be sustained. The sidewalks are public property, and one man has as much right to walk thereon as another. No one has a right to blockade the way, or to trespass upon enclosures, or to attempt a distribution of anything in the yard or vestibule of a place of meeting; and no one who has clear, true ideas of justice and the *rights of others* would attempt such an intrusion, even if no human law forbade. The royal law of Love and respect for the rights of others, would quickly settle this point.

Let us clearly divide and distinguish, however, on this subject, and if chief priests and elders attempt to interfere with you in distributing tracts and papers on the public highways, do not easily permit that. They have no more right to interfere with your preaching by tracts, etc., quietly and unobtrusively, to those who want to read what you have to give, than you would have to interfere with people who desire to hear their oral preaching. Both you and they are preachers, each according to his conviction, though you employ different methods of reaching the people. Neither has a right to interfere with the other's methods.

If some shall claim that it is *unkind* for you to attempt to feed his sheep, just remember that they are misstating the case; for the sheep are not *theirs*, but Christ's. When seeking to feed Christ's sheep, in any manner that does not intrude upon the *private* property or rights of others, you are certainly doing the Lord's sheep, who alone have a relish for such food, a great kindness. If the chief priests and elders consider our food poisonous, let them anaylze it and show it to be so; if they cannot do this, and the sheep who feed upon it enjoy it and grow spiritually stronger upon it, who has a *right* to feel that you did an unkind act in offering the food.

The same sort of argument that would prove your act of unobtrusive tract distribution *unkind*, could be used to prove that it would be unkind and unloving to interfere with the plans of robbers. Kindness in such a case would have to draw a line between the wishes of the robbers and the robbed. And just so, true kindness must choose between the rights and needs of the poor starved sheep of Christ and those who in the name of the Chief Shepherd seek to enslave his sheep as their own, in the bondage of sectarianism and errors.

"THE PLAN OF THE AGES"

MILLENNIAL DAWN, VOL. I

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and in the Bible as his revelation, and proceeds to trace the glorious plan therein revealed, and to show which parts of that plan are already accomplished and which will be accomplished during the Millennial age, the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key"—"A Helping Hand for Bible Students." *The One Hundred and Twentieth Thousand* is now on the press, many who have read it carefully and prayerfully, declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

It contains 352 pages, clear type, good paper, etc. Price in cloth covers $1.00 (or together with one year's subscription to this journal, *Zion's Watch Tower*, $1.25.) Price in paper covers 25 cents, reduced from 50 cents to bring it within reach of all. These prices include postage.

Only *Watch Tower subscribers* are desired to act as colporteurs or agents for this book, and to thus preach with each book sixteen sermons more effectively than in any other way, and to classes not otherwise accessible. Some loan these books in quantities, others give them to their friends, and others sell them. The latter plan is often best, because people will more surely read what they have paid something for.

Some of our readers, who can afford it, pay the above low prices by the hundred copies, and some do more and contribute to the TOWER TRACT FUND, enabling us to make the following terms on the paper covered books to those whose circumstances are such that they can greatly increase their time and labor in this work by taking advantage of the allowance, as *all subscribers* are at liberty and welcome to do, each according to his own judgment.

The terms to Colporteurs are as follows:—To such as desire these books for *loaning* or *giving away*, and to those who can spend *more* of their time in selling them by reason of this arrangement, the Tract Fund grants an allowance of 10 cents per book, *in lots of not less than 10 books* AT A TIME—that is $1.50 for 10 books, $3.00 for 20, etc. This *allowance* is made to enable those of limited means to do more in the work of spreading the truth than they could otherwise do.

To such as give *their entire time* to this ministry of the truth, traveling from town to town and engaging in no other business for support, the Tract Fund grants an allowance of 12½ cents per copy (called "Expense Money" to pay the traveling and living expenses of colporteurs), —*in lots of not less than 20 books* AT A TIME,—that is $2.50 for 20 books, $5.00 for 40, etc.

When ordering state plainly *which* terms you accept, otherwise we shall reckon at 25 cents each.

A GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES AND ON SAME TERMS

except that colporteurs will be permitted to order one half the minimum quantities,—5 for 75 cents, etc., or to regular colporteurs 10 for $1.25.

CREDIT FOR THE POOR

Those unable to purchase the *Dawn* (and there are some we find—even at this low price) can have a copy of either volume on loan, upon promise to read it and to return it.

All who would engage in the work of ministering as colporteurs, but who lack the means to purchase the quantities mentioned above, can take their sample book and begin by taking orders, payable on delivery. If you can write us that you have secured orders for 5 we will let you have 10 books on credit; if you get orders for 10 we are willing to let you have 20; if you get 20 we will let you have 40 books on credit.

Write your *order* on a separate piece of paper from that upon which your *letter* is written. Write very plainly—especially your name and address. The name of the town is not always the same as the name of the post office: be sure to give the name of the *Post Office* to which you wish books sent. Give us plenty of time by ordering several days before you want the books, as we are very busy.

Address orders to—

TOWER PUBLISHING CO., ALLEGHENY, PA.

"THE TIME IS AT HAND"

MILLENNIAL DAWN, VOL. II

[In English only.]

Prices and terms same as Vol. I. This volume is intended only for those who have carefully and thoroughly studied Vol. I. All such whose interest is awakened, will surely want this volume and succeeding ones which are in course of preparation, as well as the regular issues of the WATCH TOWER.

FOREIGN TERMS

Though foreign postage is higher, we must not increase the price; for money elsewhere is more scarce among the poor than here, and the poor we want specially to reach, since we know that "not many rich or great" are among the Lord's chosen.

Our foreign friends may, therefore, hereafter, reckon our terms in English money, thus:—

25 cents	—1 shilling.	50 cents	—2 shillings.
$1.00	—4 shillings.	$1.25	—5 shillings.
1.50	—6 shillings.	2.50	—10 shillings.
3.00	—12 shillings.	5.00	—20 shillings.

Upon this arrangement the WATCH TOWER will hereafter be 2 shillings instead of 3 shillings per year.

VOL. X ALLEGHENY, PA., JULY, 1889 No. 9

OLD THEOLOGY POOR FUND

It is suggested that, as the OLD THEOLOGY TRACTS are evidently destined to become quite a feature of the "harvest work," some arrangement should be made for supplying them free to the Lord's children who have the time and heart to give to this sort of preaching, but who could not afford to pay for even a fraction of what they could wisely circulate.

Nor would it be right to absorb the general fund, called "Tract Fund," in this work, for already it finds more to do than it can do, in the other branches of the work. (The Tract Fund will do this, however, toward putting a little ammunition in the hands of those who would *be sure* to use it and that wisely: It will pay the subscription for one year on *five tracts quarterly* to any WATCH TOWER subscriber too poor to purchase them, who will send in the request.) Besides, some deeply interested in the OLD THEOLOGY "hail" desire such a special fund so that they may specially help and forward that part of the work.

A start has already been made in this direction. One sister contributes $68 for 3,000 tracts, quarterly, this year (12,000 tracts in all), to be sent to Baptist ministers throughout the United States. We have thought best to fill this order by sending Tract No. 1 to all as a sample, so far as it will go, and accordingly the 12,000 are already sent out. As there are about 22,000 Baptist ministers, this sister's wise stewardship of the Lord's funds entrusted to her care sends some "meat in due season" to more than one half of the Baptist preachers—some of them we trust will produce an abundant yield.

A brother of this city, himself so situated that he cannot engage in circulating them, as he would like to do, contributed $110 for 20,000 tracts, of any or all the numbers of the present year, for circulation in the cities of Pittsburgh and Allegheny: remarking that he knew of no other way of doing so much good with the same amount of money; that he could think of no better topic for the general reader than Tract No. 1, and that even if he could prepare as good, only about one half as many, for the amount of money, could be procured in the ordinary way from printers; adding that, if permitted he hoped from time to time to provide for others of our large cities, thus to aid representatively in preaching *the truth* to thousands who as yet know only very imperfectly—

"The message of salvation
From God's own holy Word."

The work was taken hold of here with a will by some who appreciate the privilege of the service (some doing more and some less), three brethren and five sisters having already distributed about 6,000—to church-goers, to street car passengers, etc. A plan found to be good, is to have along also some of the Arp Tracts, which are less expensive (and supplied free), to give to such as appear less likely to become interested.

If all TOWER readers, not otherwise in the service, would take hold of this work earnestly, a million or two of these "hail" stones would quickly be poured forth to sweep away the refuge of lies.—Isa. 28:17.

MISTAKEN EXPEDIENCY

Among Romanists there is a recognized principle, which might be termed the law of expediency; which, briefly expressed, is—"The end justifies the means." The all important end is the glory of the Church, let the means be what they may; and every reader of history knows how vile the means have been. And while Protestants do not admit this principle openly, and are scarcely aware that they admit it to any extent, the question of *expediency* is often raised, and sometimes with considerable bitterness, against the truth—the old theology of the Lord and the apostles and prophets.

Very many of God's children who long since got their eyes open to the fallacy of the doctrine of everlasting torment, and who realize it to be a horrible blasphemy against God's character, permit Satan to seal their lips, and to destroy their influence as children of the light, by getting them to cover their light with the bushel of expediency. He raises before their minds dreadful pictures of what would result if this truth, which so much relieved their minds and refreshed their hearts, and which lifted them into a new atmosphere of joy and peace and love, should become generally known. He points out that they first approached the Lord through fear and under the influence of this error—without pointing out that they might have received the Lord much sooner under the presentation of the truth, and under the constraining power of love. He points out that they themselves had finally found *peace* while holding this error, but does not mention how unsatisfactory a peace it was, which continually had unrest for fear of a final slip into eternal torment, either of themselves or their loved ones. Nor does the adversary point out that the proportion in which any obtained *peace* was to the degree that they forgot or disbelieved the horrible error.

The adversary, furthermore, urges the *inexpediency* of proclaiming this and other truths on still other grounds; he reminds his victim that though neither reason nor the Bible endorses the doctrine, yet upon it all the creeds and sects of Christendom are built; and that to attack that error is to attack the entire nominal church and to gain the opposition in every way of the most powerful human institution; and that he has no chance for success; and that if he should succeed in overthrowing the error, it would shake and break sectarianism entirely, create a great commotion, and paralyze sectarian efforts at home and in foreign lands.

He does not suggest, however, that the breaking of false creeds, confessions, and of the sects which hold them, would be a great blessing to all the true "wheat," the true church, and would result in bringing them into true unity upon the basis of God's Word and under the bonds of love; and that the only evil would be to the "tare" class, who have no knowledge of God's true church whose names are written in heaven, and who recognize only sectarian systems and memberships whose names are written on earth; and who worship and serve the institutions of their own organizing.

Alas! How many are bound by mistaken expediency.

almost as firmly as they were formerly by errors, from which these truths, which they are ashamed or afraid to acknowledge, set them free.

To stimulate this mistaken idea of expediency, the adversary emboldens some of the shallowest minds and hearts to unreasonably cry aloud, "Awful heresy!" "Infidelity!" etc.

This he does to draw attention away from the fact that it is the error that is "awful," "blasphemous," "heresy," and veritable infidelity to God's Word.

This cry comes with great emphasis from those whose earthly interests of bread and butter, and ease, and comfort, and reputation, and honor, and pride are bound up with this long admitted and established doctrine of fear. And every zealous supporter of so-called Orthodoxy re-echoes the cry of alarm: and as the message of truth, "the good tidings of great joy to all people," goes forth, it is everywhere confronted by the zealous heralds of the bad tidings—of eternal misery to all people, except a holy few who expect to become so God-like that they will praise God the louder when they witness the wretched despair and hopeless eternal torment of their fellow-creatures, who were so unfortunate as never to have received as good a chance as themselves to escape the awful ruin.

These notes of alarm from Babylon, probably hinder many of the Lord's sheep from apprehending his truth. Having trusted too implicitly to the teachings of a self-exalted clergy, and failed to search the Scriptures for themselves, like the "noble Bereans," that their faith might stand in the wisdom of God and not in the wisdom which this world teacheth, they are afraid to disregard their commands now,—afraid to believe their own senses in the study of God's Word.

Let us remind such of the words of the Prophet Isaiah—"Their fear toward me is taught by the precepts of men;" and again, of the Apostle Paul—"For God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind." (Isa. 29:13; 2 Tim. 1:7.) That the spirit of love and of a sound mind is a power, "Orthodoxy" fails to see. The scourge of torment, the mean incentive of fear, is held to be a necessity, to restrain men from vice and to inspire them to morality and virtue and secure their admission to heaven when they die.

Before considering the wisdom of God's course, let us first inquire. Has the doctrine of fear accomplished the end which it claims to have in view? No, we answer. The results of this error have only been bad, and that continually; and any good which has been accomplished is due, not to the error, but to the all-powerful truth,—withstanding the friction of error which everywhere opposed its progress. As the result of this error, what do we see, after centuries of effort ostensibly to convert the world, to turn men to God and righteousness? We see just what we should expect to be the miserable fruitage of such doctrine—that it has not only failed to accomplish the world's conversion, which Orthodoxy claims to be its mission, but that it has accomplished the demoralization of the church (nominal) and of all influenced to any extent by it.

Under its influence and misrepresentation of the character of God, every device of tyranny and persecution and torture, in the name of God and religion, has flourished, and largely accomplished its diabolical mission of stamping out truth and righteousness. And as a consequence, we see today great antichristian systems of error, built up by centuries of false teaching and so subtle in their influence as to deceive, if it were possible, the very elect. Their form of godliness draws one class which desires to live godly; but their lack of the power of godliness, truth, soon deadens every real spiritual aspiration. They also draw and encourage a mean hypocritical class of those who assume the garb of Christianity for mercenary and base purposes. And amid an overwhelming host of deceived and hypocritical pretenders, those possessing the genuine article of living faith in the true Word of God, and vital godliness, are today at an immense discount among the loudest professors of Christianity. And thinking men of the world—and the thinkers are fast multiplying—are beginning to see, in the light of a better civilization, that this monstrous blasphemy of eternal torment has no foundation in common sense and that it can in no sense be compatible with their natural ideas of morality and virtue and godliness; and, say such, If the Bible teaches this doctrine, as all branches of the church claim, the Bible must be a bad book, and the God of the Bible, if there be such a God, is unworthy of love or worship, or even respect. And some to whom nature and reason whisper, There must be a God, conclude that nature and reason are the only channels through which he may be known or traced. And thus the thinking and nobler minded of the world are driven to Infidelity and Atheism; and the ignorant and the credulous, while they still fear that eternal torment may be a reality, are generally willing to incur the unlikely risk of realizing it, that they may enjoy the pleasures of sin while the opportunity lasts. And the heathen nations never have been and never will be influenced by it.

Such, in brief, have been the results of the doctrine of fear. It has repelled the world from God, and reduced (nominal) Christianity to sham and hypocrisy, and stimulated vice and immorality to the crimes of treason against God and persecution of truth and virtue.

But let us now consider, on the other hand, what power there is in the spirit of love and of a sound mind. A sound mind is a reasonable mind, a mind governed, neither by fickle impulse, nor by superstition, fear, prejudice, nor any other than the noblest faculty which God has given it, namely reason. And reason, if not perverted by pride, or prejudiced by false teaching, leads directly to the fountain of truth in God's inspired Revelation (See, M. DAWN, Vol. I., Chap. iii.); and to one so led, faith in the inspired revelation of the omnipotent God is a most reasonable thing. This reasonable faith, rooted and grounded in the divine testimonies and promises, calls into exercise all the noblest faculties of our moral nature and centers the affections upon the great Author of all truth, whom to know is to love and worship and adore. And this faith, working by love, purifies the heart and transforms the character into the glorious likeness of the blessed God.

Such is the power of love and of a sound mind. It serves God from purest filial love and gratitude, and the only fear it knows is that filial fear of failure to fully manifest love and thankfulness, which is the fear mentioned by the Psalmist (111:10) as the beginning of wisdom. Perfect love casts out all servile fear, and brings the studious and devoted servants of God into active co-operation with all his benevolent plans for the blessing of all his creatures. This is the kind of service God accepts: Those who worship him acceptably must worship him in spirit and in truth—in love and verity, and not hypocritically through fear.

Such results never have been and never can be produced by the "orthodox" doctrine of fear. Why, then, should it be deemed expedient to suppress the true plan of God and still advocate the blasphemous error of eternal torment?

The earnest, sound-minded Christian sees no sufficient reason; though the supporters of Orthodoxy see very grave and weighty ones. They see at once that to renounce this doctrine would be to destroy their systems of theology and completely disintegrate their various organizations, to give the lie to their false teachings, to expose a vast amount of hypocrisy and deceit in high places, to discontinue the gains of oppression, and to humble their pride and assumed dignities and honors in the dust. And truly, before this spirit of fear could be supplanted by the spirit of love and of a sound mind among the great masses of men, these, released from the bondage of fear and not yet restrained and constrained by the power of love and of a sound mind, would suddenly become a dangerous element in the world.

And just this, which "Orthodoxy" fears, the Scriptures declare shall actually come to pass—a time of trouble such as was not since there was a nation—a fearful recompense to great Babylon for her blasphemous misrepresentation of the character and plan of God. Fearful plagues are to be visited upon Babylon, and no wonder she raises the cry of alarm when she sees them coming. To preach the truth is not expedient, she declares,—"The end (the preservation of the old order of things) justifies the means;"—the perversion and suppression of truth.

Had the truth been preached by the church from the days of the apostles to the present time, the centuries past would have so fully accomplished the development of true Christian character that the present time, we might safely say, would witness a truly "Christian world." But as it is, when the old errors are overthrown, it would be unreasonable to expect to see a sudden conversion of the world to truth and righteousness. Time is an important element in the arrangements for the world's conversion. It will require a thousand years to accomplish it under the reign of Christ, and since the church (nominal) has frittered away nearly two thousand years and accomplished worse than nothing in this direction, she must reap the reward of her doings—the punishment due her misarranged systems.

God's time to speak has come; and let the prayer of every loyal son of God be, O send forth thy light and thy truth! God will send it forth and is sending it forth: he will vindi-

cate his character and his cause before an astonished world, and the glorious end will be the peaceable fruits of righteousness in all the earth, when the truth is fully known and its blessed influences have had sufficient time to accomplish the great work of transformation.

If we would be in harmony, and co-workers together with God, therefore, our chief business in life must be the vindication of his character by the preaching of his truth. And so far as our testimony can reach, let the message of his gracious designs be coupled with the wholesome restraints which his justice insures. There shall be a *just recompense* of reward to every man. The eyes of the Lord are in every place beholding the evil and the good, and every work shall be brought into judgment, with every secret thing, whether it be good, or whether it be evil. Not the benevolent gift of a cup of cold water shall lose its reward; nor shall any wilful sin against light and opportunity escape deserved punishment.

It is our business to declare these truths, to preach the gospel without any mixture with the traditions of men, to declare the whole counsel of God, as the church should have done since the days of the apostles, and the results God will take care of, and out of the confusion of the great time of trouble he will bring order and harmony and a grateful recognition of and submission to his righteous authority, based upon the principles of truth and justice. Our effort should always be, however, to accomplish a conversion so complete that it will not only turn men away in disgust from the old errors, but also turn them fully to righteousness. And such conversions there are, when the truth is wisely presented by those who are imbued with its blessed spirit. It is only by the presentation of a measure of truth sufficient to turn men away from doctrinal errors, and yet leave them in their sins, that violence and confusion shall be brought about.

We may not teach men that God is so loving that justice can never exert its power, but, on the other hand, that his justice is so unswerving that his love can in no degree conflict with it, or act contrary to it, and that so important was it that his justice should stand inviolate, that only through the sacrifice of his only begotten Son did his love accomplish his purpose for man's redemption and restitution: "For God *so* loved the world that he gave his only begotten Son, that *whosoever believeth in him* might not perish, but have everlasting life."

Through Christ alone, therefore, is the great salvation attainable—"through faith in his blood." Without faith in his blood, we can only be judged by God by the rule of strict justice, and it is a fearful thing to fall thus into the hands of the living God; for outside of God's plan for our redemption through Christ, his justice can only condemn us as unworthy of life. Nor do we teach that having once come to a clear knowledge of the truth, we may reject it and sin against it with impunity, or postpone our personal submission and conformity to it, without receiving the penalty for so doing; —the penalty for rejection of *full* light and opportunity being the second death, from which there is no recovery. By *one offering* he hath perfected forever them that are sanctified by the truth; but that offering intelligently rejected, there remaineth no more a sacrifice for sin, but a certain looking for of judgment and fiery indignation which shall *devour* the adversary. But having come to the knowledge of the truth—to which God purposes to bring all men—and to obedience, and to faith in God's appointed way of salvation, not attempting to climb up like a thief or a robber by some other way, the end of such faith and obedience will be everlasting life.

It is expedient, therefore, from God's standpoint of view, that the truth should be fully and clearly proclaimed without regard to the cry of alarm from Babylon, and equally without regard to the disastrous consequences to that system, against which the fiat of destruction has gone forth from Jehovah. "This is the will of God, who will have all men to be saved and to come to a knowledge of the truth."

So far as our knowledge and observation have gone, a knowledge, even of the general outlines of God's plan, does not produce carelessness or indifference or a desire to procrastinate coming into conformity with it. On the other hand, we do know of hundreds of sound conversions from sin and infidelity and from every evil course. At the present time there are on our list of subscribers to the TOWER five names of criminals in various prisons who have received the truth, and who have been converted by it. And another whose term expired a few months ago, having been imprisoned for highway robbery, was soundly converted through the reading of The Plan of The Ages and the TOWER while in prison, and has now become an active minister of the gospel, and in the past two months has sold 800 copies of DAWN, Vol. I. Raised in the Methodist church under the influence and fear of the doctrine of eternal torment, he became a highway robber, while under the influence of the truth he became a minister of the gospel. Yes, praise the Lord! it is expedient to preach the truth, the whole truth, and nothing but the truth; and we rejoice to know that God will continue to send forth his light and his truth until the earth is filled with his glory, and blessed is every man who is privileged to bear the message.

CHEERFULNESS

Cheerfulness is one of the loveliest graces of the Christian character. It belongs to those noble natures whose very presence carries sunshine with them wherever they go.

Sometimes we look into a face which is so cold and repulsive, dark and gloomy, that it makes us feel almost blue to look at it, and which betokens no joy in the heart, no nobility in the soul, no generosity in the nature; the whole character as cold as an iceberg. And again we meet a face so bright, smiling, cheerful, happy, that one glimpse of it does our very souls good, and is like an inspiration to us. And we feel more cheerful ourselves. If we possess a hopeful spirit it will enable us to discern the silver lining of the darkest cloud, behind which ever shines the light of divine promise and help.

True religion is not gloomy, "her ways are ways of pleasantness, and all her paths are peace."—*Selected.*

"Blessed is he who learns to profit by his wants and infirmities, and who, in all the privation he endures, is still submissive to the Word of God."

Much remains
To conquer still; Peace hath her victories,
No less renowned than War; new foes arise
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.
—*Milton.*

CALAMITIES—WHY PERMITTED

"EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH"

"There were present at that season some who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things. I tell you, Nay; but, except ye repent, ye shall all likewise perish.

"Or, those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."—Luke 13:1-5.

Noble and good in the sight of both God and man are the generous impulses, of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more of good to be said favorable to calamities or their influence.

While these charities should not be misconstrued to signify that God's consecrated saints are rapidly multiplying—for many of the charitable are not the consecrated, and some are even infidels,—yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in perhaps as selfish and money-loving a period as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot, somewhere, in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as the accidents of nature. Yet, for all this showing of the two

elements in the same men, we rejoice that the God-like element of sympathy exists as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question of why does God permit calamities, let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to. Some whose hearts overflow with sympathy and God-like love in the presence of great calamities (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments,—which are thus made to appear malicious.

But the hideousness of such a character, as is thus ascribed to the God of love, is intensified, when the same good, tender-hearted, but wrong-headed, Papacy-deluded people (whose theology was formed in the "dark ages" when the Bible doctrines concerning God's character and plan had become over-grown with papal superstition and human tradition), tell us their *faith* in God and their view of his character, is that, He not only looks without pity or sympathy upon man's present calamities and distresses, and foreordained them, but that he has furthermore fore-ordained and made fullest preparation for engulfing the vast majority of his creatures in a calamity in comparison with which all the horrors of all earth's calamities united in one would be nothing;—but mere preludes to that most *awful, indescribable torment*, which would be wholly unendurable, but that God with fiendish cruelty will perpetuate life under such awful conditions, forever and forever, *in order to have them suffer*, and will never relieve them. And why? Simply because, when told that such was God's character and plan, they would not love him, nor praise as good and just such a plan; or because millions of others had died in ignorance of the Lord Jesus, through faith in whom alone can be acceptable any God.

It is surprising that any who possess the spirit of God, to any extent, can thus *blaspheme* his holy name. It is surprising that they do not know more of the character of the Creator than this, even without the Bible testimony to his character of love and justice, to advise them of his plan in Christ for *blessing* all the families of the earth; the declaring of which plan constitutes the "good tidings *of great joy* [not of eternal torment] which shall be unto all people." Verily, God is more villified by many of his children than by the infidel world. And yet, how strange! the very Bible which declares God's true character of love and justice, they have been led to consider as the authority for these devilish doctrines and false interpretation of our Lord's parables and of the symbols of the book of Revelation, originated by those who during the "dark ages" used to burn and torment Bible believers.

GOD'S LOVE—HOW SHOWN

When we declare that whatever there is of love and sympathy in man, is only the remnant of the original divine likeness, in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once raises the question: In what way does God manifest his sympathy and love in such emergencies. when even the hearts of fallen human beings are touched, with sympathy and love, to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the results, in some measure, of his character and disposition. And yet this answer is not full enough to be satisfactory. But, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on God's part,—providing also an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still farther back, why does he who has all wisdom to know and all power to prevent, permit calamities,—cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could, if he would, prevent—all the forms of sickness and pain and death; every form of destruction—wars, murders, etc.; every thing which causes pain or trouble to those willing to do and be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To fully comprehend this cause, we must go far back, to the very beginning of sickness, pain, death and sorrow,—to the Garden of Eden, where neither famine, pestilence, cyclones, earthquakes, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and certainly greatly appreciated by man, who had to be *driven out* and prevented from returning by the fiery sword which kept the way of access to the life-sustaining fruits of the trees of the garden.

How came it that the Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience, should so change in his attitude toward his creatures, as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth—to toil, weariness, insufficient sustenance, and thus to death?

We must remember that only the Garden of Eden was "prepared," and fit for man's comfortable enjoyment of the favor of life. The preparation of the whole earth for man, requiring in a natural way seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God, the Creator specially or miraculously prepared the Garden of Eden in advance merely as a fit place for Adam's trial. God foresaw the fall of his creature, and provided that the penalty for sin, "dying thou shalt die," instead of being suddenly inflicted as by a lightning stroke, or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasms, thorns, weeds, etc.,) of the as yet unprepared earth.

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and Friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of a plan he had for the future, in which such experience with imperfect conditions would be of great value;—a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would furnish man, through experience, such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated;—a lesson, therefore, which will profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness: God also designing that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death,) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of sound mind!

But when it is seen that the Scriptures teach that *death* (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the *perfect*, is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and disease, and to be subject to the casualties and calamities of nature's unfinished work. He said:—"Cursed *is* the ground FOR THY SAKE," *i. e.*, the earth in general *is* in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect of his own sentence of death, God prevented this and guarded the way back to the garden, in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The

whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden—ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise present shortness of life is, under present circumstances. Were some our of "shrewd business men" who accumulate millions of money, and grasp great power in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must first of all be seen, was one which related only to his *present life on earth*, and to no other; for of any continuance of life, in any locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were, "Dust *thou art*, and unto dust shalt *thou return*,"—"dying thou shalt die."—Gen. 3:19; 2:17, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a deliverance. But it was vague and indefinite then, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, he yet sympathized with them, and would, ultimately, without violating *justice* or ignoring his own righteous sentence of death, bring them succor.

Paul tells us that God adopted a method for the recovery of man, from that original sentence of death which came upon all as the result of Adam's fall, which would show the *justice* of his sentence and the *unchangeableness* of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This divine plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offense of one sentence of condemnation came on all men."—1 Cor. 15:22; Rom. 5:12, 18.

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice—"the man Christ Jesus who gave himself a *ransom* for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor [humbling himself to a lower nature, even as a man, becoming obedient even unto death] that we through his poverty might be made rich."—1 Tim. 2:5; 2 Cor. 8:9.

Thus the one *first* created, "the first born of all creation" (Col. 1:15), "the beginning of the creation of God" (Rev. 3:14). the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16, 17) this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of his own life as their ransom-price, with all that implied of suffering and self-denial. To restore them (such of them as shall prove worthy—whosoever *wills*,) will require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error, and to destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition—righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9.) He was "made *flesh*" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, a perfect man, for the cancellation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the *price* of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (Rev. 22:17.) And he wills to restore all who shall prove worthy. And to prove who are worthy will be the object of the Millennial reign.—1 Tim. 2:4; 2 Pet. 3:9.

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the *right* to resurrect them and restore them, is clearly stated by the Apostle.—See, Rom. 5: 5-12, 16-19, 21; 1 Cor. 15:21-24.

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4, 8-12) and *obeyed* God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fullness of his consecration to the divine will and plan; and this fullness of consecration and trust was the result of his intimate *knowledge* of the Father and his unbounded confidence in his wisdom, love and power. He had recollection of his previous existence as a spirit being with the Father. (John 17:5; 3:12, 13.) Our Lord's success, then, was the result of being rightly exercised by his *knowledge* of God; as is written: "By his *knowledge* shall my righteous servant justify many, while bearing their iniquities."—Isa. 53:11.

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the *knowledge* (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that *knowledge* and *consecration* are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should not only include the living, but also the dead, of Adam's race, and which should insure peace and joy everlastingly to all the worthy, by eradicating, forever sin and all who *love it* after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of man came to give his life a ransom for many;" "Verily, verily, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear [obey] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovery of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised"—injured by the Adamic fall.

The sacrifice of the Redeemer's all, as man's *ransom price*, was offered at the time he was thirty years old—at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, the three and a half years of his ministry he spent in using up the consecrated life already offered; and this he completed at Calvary. There the *price* of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either directly, or indirectly, from the first disobedience and fall. All that is necessary since, for a full return to divine favor and communion, and to an inheritance in the Paradise of God, which

* Sinaitic MS. omits the words *and now is*.

the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is, a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

Under that blessed and wise rule of Christ as King of nations,* all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained, held in check, by super-human wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the second death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by *their own wilful conduct*, merit and receive death again. This second death means utter destruction, without hope of another redemption or resurrection; for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial.

"YE SHALL ALL LIKEWISE PERISH" UNLESS YE REPENT

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided (Acts 4:12.) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon us, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor,—life, etc. Thus seen, the Adamic death penalty was—to perish; but it has been cancelled by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" (John 11:11-14; Matt. 9:24; 1 Thes. 4:14; 5:10) from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adam's death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall *perish;* they will fail to obtain the full restitution provided; they shall never see [perfect] life [full restitution] for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the second death, which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

As our Lord Jesus used the calamities of his time, as *illustrating* the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we see them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce the eternal torment theory, so generally believed by God's children, as unscriptural; as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible *to the extent* that he understands it; and according to God's promise and plan *all* mankind shall, at some time, either during the Gospel age, or during the coming Millennial age, be brought to a *full, clear appreciation* of these conditions and opportunities, with fullest oportunities for repentance and life.

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, which, under Christ's direction, shall give it its finishing touches and make it fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death anyway, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial age, when each shall be required to choose between good and evil. The evil they learn first, now; the good and its blessed results and rewards, but dimly seen now, will be fully displayed then,—during the Millennium.

But some one inquires, If this be God's plan, for redeeming the world by the death of his Son and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ with its favorable conditions and powerful restraints begin at once, as soon as Christ had given the *ransom price* at Calvary; instead of compelling those who would follow righteousness, to sail through bloody seas and suffer for righteousness' sake? Or else, why not have postponed the giving of the *ransom* until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah yes! The subject would be incomplete were this point left untouched. The consecrated saints, the church of the Gospel age, are a "peculiar people," different from the rest of the redeemed race; and God's dealings with them are peculiar and different also. Inasmuch as it was God's purpose to highly honor and exalt our Lord Jesus far above all others, because of his faithful obedience even to self-sacrifice, so it was his purpose to select a "little flock" for his companionship in glory, who, after being justified by Christ's sacrifice and reconciled to God by the death of his Son, should develop so much of a likeness to his Son, by intently following his words and example, that they, like him (though far less fully than he because of weaknesses of the flesh), should likewise so love righteousness and truth, and so delight to do God's will, that they would do it at any cost or sacrifice of earthly pleasures, or comforts, or esteem among men—even unto death.

The space of time between the giving of the ransom for all, and the establishment of the kingdom which is to bestow upon mankind the blessings purchased, is for the very purpose of selecting a "little flock" of under kings and priests, Christ's companions in the honors and work of the Kingdom, otherwise called, as a class, "the Bride, the Lamb's wife." The selection of this class must take place during a time when evil, trouble and sin have sway in the world; for it is by the special opposition of evil and sin, to God's plan and to all in harmony with it, that these are to be specially tried and tested; that only "overcomers" shall be selected and given this very honorable and responsible position.

Not only is this class required to follow after righteousness and truth, and to support them and oppose sin, to their present discomfort and loss, but they are required to do all this on the strength of *faith*, outward evidences being often contrary to faith. A part of their test is, that they must walk by faith and not by sight. They are to believe God's promises though every outward circumstance seems to contradict it. This is part of their lesson as well as part of their trial.

They are to believe God's testimony, that death and trouble entered the world as a result of Adam's sin, and that a fall from perfection took place in Eden, no matter what speculations among scientists may suggest to the contrary,—as that Adam was evolved from an ape, and that the Bible story of the fall, the condemnation and the redemption are alike unscientific; that Christ, like Confucius, was a great *teacher*, but nothing more; that he accomplished no redemption and that none could have been needful or required. The saints are to shun all such babblings of science and philosophy, falsely so-called, and to *walk by faith* in God's revelation.

Though they see errors flourish and Scriptural truths spurned and disregarded, they are to disregard numbers and human traditions and, by faith, hold to God's Word. Though told by God that they are redeemed and no longer under his

* Not visibly in flesh, however, for he is no longer flesh, having been highly exalted again, after he had finished the flesh-life by giving it as our ransom price.—See "The Time at Hand," Chap. v.

condemnation and disfavor with the rest of the world, they are to believe and walk by faith, nothing doubting, even though they are not the recipients of special earthly favors, and even though they, like others, have a share of sickness, pain and death.

Their advantages are often less than those of other men, and their course often much more up-hill and rough. They walk by faith and not by sight, however; they endure *as* seeing him who is *invisible*, and the crown which is *invisible*, and the kingdom which is *invisible*, and as though they already had everlasting life, though they die like other men. In all these things, yea, in everything, they are required to walk by faith and not by sight, if they would be crowned overcomers and made heirs in the coming kingdom.

Their advantages are all invisible to the world, and are seen only by the eye of faith. Their peace and joy are dependent upon their knowledge and trust of God and his plan; and their knowledge and trust depend upon their faith in his Word of promise. By faith they "*know* [even when outward evidences seem contrary] that all things are working together" for their ultimate good, and that the glories and blessings of the future shall far overbalance all the trials and troubles and wounds of the present; and so believing from such a standpoint, it is well said that these have a joy and peace, even amid tribulation, and which the world can neither give nor take away.

What advantage, then, hath a true, consecrated Christian in the present time? Much every way; both in the life that now is, and also in that which is to come. All things are yours; for ye are Christ's, and Christ is God's, and ye are accepted of God in and through the merit of Christ.

"Soul, then know thy full salvation,
Rise o'er sin and fear and care;
Joy to find in every station,
Something still to do or bear."

No matter how dark the clouds, no matter how unfavorable the circumstance on its surface, thou hast the heavenly assurance, that—

"All must work for good to thee."

Even those things which may seem to be, and to the world are, accidents, cannot be so regarded in connection with these so peculiarly precious in God's sight. Nothing transpires without your Father's knowledge—not even a sparrow falls, nor a hair of your heads. And since infinite wisdom, infinite love, and infinite power are pledged to our aid, and guarantee us against all that would not be for our *ultimate good*, with how much confidence and trust all such may free themselves from harassing care and anxiety, and with how much courage they may press on, committing their way unto the Lord, and engaging heart and hand and brain in his service; for we also "know that our labor is not in vain in the Lord." Like their Master, such shall yet see results for all their travail of soul which will fully recompense or satisfy them. Such may rejoice in tribulation, knowing the results. Even the families of the saints, and all that concerns them, are precious to the Lord for their sakes.

Courage, then, dear family of God! Be strong! quit you like men! Endure hardness as good soldiers; endure as seeing the Lord and the prize, though they are invisible except to your eye of faith. Expect not to reign, nor to be exempted from trial and sufferings, until the battle is ended —until Evil (sin, as well as disaster, trouble and death, its accompaniments) shall be removed by our Redeemer, who soon is to take his great power and reign to deliver the groaning creation from all its present distresses.

"Behold, we bring you good tidings of great joy which shall be unto all people." (Luke 2:10.) Let every thing that hath breath praise the Lord; for though for a little moment he hid his face and permitted calamities to scourge and destroy his creatures because of their transgression, yet in great mercy he hath provided our ransom price; yea, he hath highly exalted him to be both Priest and King to cleanse from sin, and to rule to perfect all who will then submit their hearts to him and obey him. From such he shall wipe away all tears; and sorrow and dying, and every evil, shall be no more. "Behold, I make all things new."

"Tell the whole world the blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation
Jubilee lasts a thousand years."

COURAGE! PRESS ON

"*Tired!* well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called today:
Courage! arise! go forth upon thy way.

"*Lonely!* and what of that?
Some must be lonely; 'tis not given to all
to feel a heart responsive rise and fall,
To blend another life within its own:
Work can be done in loneliness. Work on.

"*Dark!* well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

"*Hard!* well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go—get thee to thy task! Conquer or die!
It must be learned; learn it then, patiently."

PAUL'S CHARGE TO TIMOTHY

"This charge [message] I commit to thee, son Timothy, in harmony with the teachings previously given thee [to guide thee], that by these thou mayest carry on the good contest, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck."

"I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession, that thou keep this commandment [Greek, *entole*—"this thing given in charge"—this doctrine given by divine inspiration] without spot, unrebukable, until the appearing of our Lord Jesus Christ: which [good confession or sound faith] will be manifested in due time by that blessed and only Potentate, the King of kings and Lord of lords—the only one possessing immortality, inhabiting light inaccessible, of whom no one of men has seen, nor is able to see, to whom be honor and power everlasting."—1 Tim. 1:18, 19; 6:13-16.

We have frequently noticed and called attention to the earnest exhortations and careful instructions given to Timothy by the faithful Apostle Paul. But while these instructions were applicable and profitable to Timothy in his day, they apply with still greater force to the Gospel Church as a whole, of which Timothy was a member, and of which we have reason to believe he was a figure, or representative.

Of this we have evidence in the general character of the epistles addressed to Timothy, which implies either that Timothy, or the class which he represented and of which he formed a part, would be living down into the end of the age. We believe, then, that in the person of Timothy as a representative, the entire Gospel Church is here addressed by Paul, and we notice that the name Timothy signifies—"honor of God." The church honors God and is to have honor conferred upon her by God. In the present age the honor consists in the fact that so important a "charge" is committed to her trust. And those thus honored in this age, and who prove faithful to the trust, will in the next age be yet more highly exalted and honored.

Three times Paul most solemnly and earnestly repeats this charge. He thanked the Lord that though he had been a blasphemer and persecutor of the church, yet he had obtained mercy, because he did it ignorantly, and verily thought that in so doing he was doing God service, and had been put into the ministry, the glorious gospel of the blessed God being committed to his trust. (1 Tim. 1:11-13.) And now knowing that age was creeping on, and that perils surrounded him on every hand, and before writing the second letter, saying that he was about to be offered, he commits this charge to the faithful ones who must carry on the work after his departure.

The charge was to keep the blessed gospel untarnished and "without spot," to keep it in its glorious simplicity and purity,

unmixed with human theories and false doctrines, which even then the enemies of the cross of Christ were laboring to introduce. The rising errors must be guarded against, first, by maintaing a clear conscience; and secondly, by faithful study of the Word of God. To study the Word of God with a clear conscience is to study it with the single and only purpose of knowing and doing God's will. This, Paul says, some in his day did not do; they had theories and plans of their own, and endeavored to wrest the Scriptures to give their theories seeming support; and thus they made shipwreck of their own faith and turned others out of the way. As the end of the age should approach such false teachers he said were to multiply and gain great influence, and overthrow the faith of all who should not meekly and devoutly walk with God, trusting alone in his faithful word.

Next to guarding ourselves thus—and those who thus do so have the power of God pledged to keep them from falling—is the charge to help others to stand: to help them by *earnestly contending* for the faith; by pointing out the snares of the adversaries of the truth, and by calling attention boldly and fearlessly to every pitfall and placing the light of truth over it.

To preach this "glorious gospel of the blessed God," to present it in its purity and grandeur, to contend against the errors which friends and enemies seek to engraft upon it, is the charge given to and the duty devoting upon the church in the present time—the charge which we must keep and labor to sustain *until the appearing* (manifestation, or bright-shining) *of our Lord Jesus Christ.* Before the brightness and glory of his presence the darkness of ignorance and error shall flee away, and no hiding place shall be found for them; for the knowledge of the Lord shall fill the earth as the waters cover the sea, when his presence is fully revealed to all.

Till thus relieved of this duty of guarding the truth, the church must wait for her victory, must watch against the dangers of abounding and wide-spreading error, and the seducing temptations of the world, the flesh and the devil, must pray for and use divine strength in enduring hardness as good soldiers unto the end, and must boldly and nobly contend for the faith delivered in charge to the saints. "Blessed is that servant whom his Lord when he cometh shall find so doing." Those not so doing will not be counted worthy to be gathered among Christ's jewels.

It should be borne in mind also that in the days of his presence, before his manifestation to the world, there is even greater necessity for watching and contending for the faith than at any previous time,—since his presence is discerned by the church only by faith in the foretold indications, and since the perils occasioned by numerous false doctrines and many antichrists are greatly increased; so much so, that only those who have on the whole armor of God are able to stand and to contend for the faith in the face of such subtle and crafty opposition. The charge is to stand well armed, and to contend for the faith *until his manifestation to the world,* in the close of the perilous times of this harvest.

How solemn the obligation:—"I give thee charge in the sight of God who quickeneth all things"—the great Life-giver or Father of all, Jehovah. We are his representatives in the earth; the honor of his name is to be vindicated in the presence of his enemies and before many of his deceived children; his glorious plan is to be published broadcast in opposition to all the worldly-wise schemes which men are and have been trying to invent. And his eye is upon us, marking how faithfully or unfaithfully we as his ambassadors represent him.

Not only do we receive this charge in the sight of God, but also "before the anointed Jesus," our great example and forerunner, who also bore witness to the truth, sacrificing all things for the privilege of witnessing to it—even unto death.

All told, the church is but a little flock: they are generally also the humble poor of this world, who have little influence among men. Nevertheless their charge is an important one. They must "hold the fort" until the Lord himself shall in power and great glory establish the truth and exalt his church. He will complete what we in our present condition accomplish only in part: He will scatter all the mists and let in the broad sunlight of his truth, until none need say to his neighbor, "Know the Lord—for all shall know him from the least unto the greatest," as represented in his plan, work and office. Already the light of his presence begins to dawn. Already he begins to lift the veil of error and to restore, with increasing beauty and clearness, the truths he first inculcated and afterward left to his church in charge.

The substance of this sound faith left in charge at first was, "This *is* life eternal that they might know thee," Jehovah;—know his goodness, know his love, know his power and his justice; that *knowing* of God's character as revealed by Christ they might delight to accept his proffered aid through Christ, and returning to God be abundantly pardoned; and, continuing to grow in knowledge and love and devotedness to God, be accepted as co-workers and co-heirs with Christ Jesus, their Redeemer and Lord.

Our Lord's work at his second advent will be similar, the Apostle assures us: He will take up the same truth, which he first taught, the same that was given into the church's charge during his absence, and will *show* to all the world of mankind, the real character and plan of God the Father;—*i. e.,* he will cause all to *know* and appreciate the character and plan of Jehovah, the blessed and only potentate; King of all kings, and Lord of all lords; who alone possessed, originally and innately, immortality; who dwells in light unapproachable.

Courage, then, brethren! Our great Commander is even now upon the battle field. "Stand fast; quit you like men; be strong!" the fiercest part of the conflict is just before the shout of victory is heard; the darkest hour is just before the dawn of day. As triumphant conquerors, O faithful few, you shall soon wear the laurels of immortality and eternal glory.

The witnessing of the church through the long dark centuries of the Gospel age has not been in vain. The object of her mission was not to convert the world before the Lord's return, but to develop her own character and prove her worthiness of the high exaltation which she is called to share with her Lord, while bearing witness to the world of the facts of the glorious gospel, which shall be good tidings of great joy to all people, when in due time it is testified to all.

Then continue to preach the Word. Be instant in season and out of season;—when it suits your convenience and when it does not. Reprove, rebuke, exhort with all patience and doctrine, and study to show yourselves workmen approved unto God, *rightly dividing* the word of truth. Thus, speaking the truth in love and growing up into Christ our living head, may we each be found in acceptable readiness to be gathered among the Lord's jewels. And to this end let us each see to it, that what faith we hold is held with a good conscience,—honestly held and honestly acted upon.

THE CHRISTIAN MINISTRY—No. 1

That at this time of day there should be anything new to be said on the subject of Christian Ministry, and that any one should, by appealing to the New Testament alone, lay open such a statement on this theme as must, if true, tend to disturb the composure of every sect, would appear to many too strange for credence; yet the very fact, that numerous religious divisions in Christendom have established many varieties of ministry, and that all of them appeal to the Scriptures for the validity of their ministerial arrangements, is a *prima facie* argument for a new examination of the question, as it is quite obvious that only one of the sects can, by possibility, have discovered the truth.

At the same time, it is far more probable that all should have erred than that only one should be right. Every one who has not taken for granted the perfect and unimpeachable conditions of the "denomination" in which he happens to be enrolled, must acknowledge the force of this argument. And when the history of Protestant divisions is duly weighed; when their origin and the circumstances that led to their formation are calmly considered; when it is remembered that not one of them can put in a claim to a divine birth (for we know the pedigrees of them all, and can most accurately describe their earthly lineage), then must the argument be much strengthened, so that we need scarcely fear stating, that *it is in the highest degree improbable that any known sect should have come to indubitable conclusions on the article of Christian Ministry.*

In the great Reformation this momentous question was never fairly examined, or rather we may say it was slurred over as too delicate and dangerous to handle. Luther indeed saw very clearly the master-truths of the spiritual priesthood of all believers—liberty of ministry for all the saints, the total abrogation of all *official* priesthood in Christianity, and the vanity and absurdity of "ordination." He had nothing more to learn on these points; but then, as in many other instances, he did not think it necessary or politic to press his views, or to insist on them as a part of the Reformation. It is well known that he tolerated many absurdities in worship and ceremonies, probably because he despaired of weaning the people from them; and thus he tolerated ordination

though he made a joke of it in his letters, and unmercifully *quizzed* his brother reformers who had some grand doings at their* "ordinations."

The Protestant party, headed by Melanchthon, were so little solicitous to place "ministry" on Scriptural foundation, that they rather showed a disposition to yield to all the papal decrees concerning the Priesthood. In the confession of Augsburg, the Protestants thus warily expressed themselves in the 14th article:—"Concerning the ecclesiastical order, they [the Protestants] teach that no one ought to teach publicly in the church, or to administer the sacraments, unless he be duly called." To this the papal party replied:—

"When in their fourteenth article they confess that no one ought to administer the word and the sacraments in the church unless he be *duly called*, it ought to be clearly understood that he only is duly called who is called according to the form of the canon law, and the ecclesiastical sanctions and decrees, which, up to this time, have everywhere been observed in the Christian world; not called according to the vocation of Jeroboam (1 Kings 12:20), or a tumultuous election of the people, or any other irregular intrusion: "for no one taketh this honor unto himself, but he that is called of God, as was Aaron."

The Protestants, in their "Apology of the Confession," thus notice this stricture:—"Our fourteenth article, in which we say that the administration of the sacraments and of the word should be allowed to no one unless he be duly called, they accept, if only we make use of canonical ordination. On this subject we have frequently testified in the diet of Augsburg, that we, with the greatest willingness, desire to preserve the ecclesiastical polity, even the degrees of priesthood that have been made in the church by human authority; for we know that ecclesiastical discipline, as set forth by the ancient canons, was established by the fathers for a good and useful purpose; but the [papal] bishops compel our priests either to renounce and condemn the doctrine which we have confessed, or else kill them, innocent as they are, with new and unheard-of cruelties. For this cause our priests are prevented from acknowledging the bishops."

Here, then, we see the perilous position of "ministry" during the Reformation; and we can therefore well understand how, in such circumstances, there was little likelihood that the question should be investigated, as it deserves to be, with a professed and unhesitating submission to the Word of God.

But this is not all, for "ministry" must needs be produced in *some* form by the Protestants, and that form must of necessity be accommodated to the worldly position which the Protestant religion assumed at first, and has retained ever since. For it is to be remembered that the Reformers never acknowledged the heavenly calling of the saints; never confessed that the church had her polity *only* in heavenly places; never hesitated to draw the sword in "defense of their civil and religious liberties:" never declined from power and authority in the world, but rather, under the auspices of princes and magistrates, sought to establish the Gospel as a handmaid of Government, and, as if a second Joshua were their leader, to drive the enemy out of the land, that they might take possession of the Canaan long defiled with papal abominations.

The world, then, being the portion of the Protestant religion, its ministry required a substantial and consolidated formation, suited for its earthly calling and its contentious life; and that it soon obtained on the Continent, and in England and Scotland, according to the arrangements of the different predominant sections of the reformed faith. Hence we everywhere find that Protestant ministry is based on the old maxims and principles of the antecedent creed. These maxims and principles may indeed be modified, and reduced in intensity, but as the papal system had brought to perfection the mystery of amalgamating the church and the world, the new possessors of power, whose object it was to be proficients in the same mystery, could not do otherwise than study the successful methods of their predecessor.

But in this forbidden science, the Protestants seem to forget that the old masters can always obtain an easy victory over all co-rivals; for in the matter of ministry, wherever it is of human institution, Popery has the means of surpassing all antagonists, and of counfounding all opponents. It is owing to the superior claims of the papal priesthood to the obedience of man, on *earthly* principles, that Popery is now once more disturbing the repose of Protestants, and threatening some great crisis in ecclesiastical history.

In "ministry," as a human institution, Popery possesses incomparable advantages; for who does not see that even the ordinations of the dissenters come from Rome through the Church of England, and that the idea of requiring a clerical body to convey the power of "administering the sacraments" (an idea fully recognized by Protestants), is easily to be traced to the decrees of the canonists?

The Church of England smiles with disdain on the imitation of clerisy by the dissenters, and haughtily denies the validity of their ordination; but the Church of Rome, enthroned in the magnificent deceptions of many ages, and unrivaled in the perfection of earthly principle, classes the Anglican prelate with the dissenting minister, sees no difference between the preacher of the conventicle and the archbishop of Canterbury, and in the comprehensive category of "heretic," erases all Protestant ministers of every grade out of the clerical order. And, indeed, if it be a question between the comparative merits of any particular clerisy, if the *genus* "clergyman" be once admitted in Christianity, who would not naturally prefer the type of the whole family to any of the imperfect and mongrel varieties which could be put in competition with it?

When once, therefore, an inquirer is directed to rest on human ministry, and when he comes to discover that the priestly college, the priestly education, holy orders, the distinction of clergy from laity, the clerical character, title, and costume, the clerical right to preach and administer the sacraments, and the clerical prerogative of conveying that right, are to be had at the fountain-head at Rome—that from Rome all these things were derived, and that at Rome they all flourish in native splendor, inimitable in any other communion—he must naturally incline to go direct to the fountain-head for that which he had been falsely taught is a part of Christianity. Neither can we doubt that Popery is triumphing now through this obvious process of thought; for I profess not to understand how, admitting the clerical character and prerogatives obtainable by clerical ordination, it is possible to rest content with the imperfect and borrowed orders of the Church of England. "If there is a link out of the chain, it seems to matter very little whether it is wanting at one end or the other," the Anglican priest remarks, in commenting on the "orders" of the dissenters, forgetting that he is himself a dissenter from the mother church, and that it belongs to that church alone to use such a reproof, which is applicable to every Protestant that tampers with "the apostolical succession."

As, then, preaching justification by faith without works, that is, asserting that he who does not work, but instead of working believes in that God who justifies *ungodly* persons, is the only method of meeting Rome in her doctrinal power, so the assertion of liberty of ministry for all believers is the only method of meeting Rome's pretensions to *clerical* preeminence, a pretension before which all must succumb who in any way acknowledge the clerical order. There is no medium, no resting-place for a candid inquirer between the two extremes—the ministry of the Spirit as revealed in the Word of God, or human ministry as exhibited by the ancient Church of Rome. Either take liberty of ministry for all the saints, from the supernal and free Jerusalem, "the mother of us all;" or, rejecting this, then accept the clerical order from Rome, the mother of all clerisy, and the mistress of all ecclesiastical bondsmen.

Let not these remarks, however, be interpreted as belonging to the controversy between the Roman Catholics and the Protestants. That controversy enters not, I trust, into any part of this inquiry, which, as it professes to be an examination of the Scriptures, for the purpose of vindicating certain Scriptural truths of deep value to the Church of God, can only incidentally touch on the divisions of professing Christendom. In vain will we seek for either Papist or Protestant in the New Testament, or for their churches under any name.

In God's Word we find only two antagonistic sects: that of the world and that of grace; known also by the names of the children of the devil and the children of God; of the sons of darkness and the sons of light; the body of Christ and the children of wrath. But wherever we find the principles of this world admitted into any system of professing Christianity, there we find a portion of that which is technically called "Popery;" and which is nothing but the fullness of this world's principles, and the entire satisfaction of all the desires of the carnal mind in its notions about religion. Now, with the Church of England and the dissenters, there is much of the elements of this world: much that proves that their citizenship is not, and that they do not wish it to be.

* The imposition of hands in ordination was a perplexing question to the Protestants; thus, for some time, the whole senate of Geneva, consisting of many laymen, used, by imposition of hands, to ordain the ministers. Calvin and Farel objected to this practice. The Kirk of Scotland, a branch of Calvin's church, in the year 1560, renounced ordination by imposition of hands, as a "superstition": eighteen years later, they restored it!

in heavenly places. They are marshaled under opposing banners for an earthly portion; they both teach that politics should be "cultivated religiously;" and they both give the whole weight of their influence to the political parties of the day; nay, to such an extent is this rivalry carried on, that their very places of worship are rearing as if they were fortresses and castles for a civil war. "It seems to be the present policy of the Church of England to build us down and build us out," says one of the antagonists; "but we must catch the building spirit of the age; we must *build, build, build.* This should be our cry, MORE PLACES OF WORSHIP. It maybe well enough to form protective societies for the defense of our civil rights; but our best defense, under God, is in our numbers; numbers carry weight and influence. We cannot multiply our persons, unless we multiply our places. We must not wait for congregations to be gathered before we build; we must build to gather."

In the meanwhile, on these very principles, the common enemy of all the Protestant sects is advancing with a rapidity that alarms them all; and he who, ages ago, had the whole earthly portion, for parts of which others are now contending, is reviving his claim and taking active measures to recover it.

"I claim to retain the favor of the state," says the church; "I claim an equality in all rights of earthly citizenship," says the dissenter; but the imperial priest of the seven hills cries out, "I claim dominion over all the works of God's hands; all things are put under my feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fishes of the sea, and whatsoever passeth through the paths of the sea; for of me it is written, 'Behold, I have set thee over nations, and over kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."*

It is not then for the Protestants that we write but for the "holy brethren, partakers of the heavenly calling," who desire to be acquainted with the will of God, whatever may be the consequences. One consequence, indeed, is certain, that if these things be true, then does Christianity stand before the world acquitted of the charges brought against it by its restless enemies, who, viewing it only in its clerical form, condemn it, both for what it has done, and for what it has failed to do.

When Gibbon lays it down as an axiom, "that the Christian Church entrusted *the service of the altar* to a perpetual succession of consecrated ministers; and that bishops alone possessed the power of spiritual generation" (*Decline and Fall*, chap. xx.), he asserts that which all his Christian antagonists have allowed to pass unnoticed and uncontradicted: but grant him only this hypothesis, and who then shall be able to gainsay his history, which indeed has hitherto been more railed at than confuted? Gibbon has incidentally written a history of *clerical* Christianity in tracing the decline and fall of the Roman Empire, and *that* form of Christianity it has never been proved that he has misrepresented; but if we deny that clerisy is an authentic part of Christianity, and if we establish this position by a close inquiry into the Scriptures, then we ascertain that neither he nor any other infidel has ever yet been able even to find the true Church, which has fled into the wilderness far out of their reach, where, being reputed dead, and having her "life hid with Christ in God," she has found for herself "a fountain of gardens, a well of living waters, and streams from Lebanon." They that know this life will not evade any truth of the Word of God, whatever may be its tendency; for they know full well that most of the truths of Christ are attended with His cross, and to the world must ever appear unconvincing and unamiable; but, as their citizenship is in heaven, so will they not, as others do, be looking to this earth as a place of power, influence and honor for the Church, but rather remembering the great question, "When the Son of man cometh, will he find faith upon the earth?" they will anticipate suffering times, and days of painful testimony, "until the glory of the Lord shall be revealed, and all flesh shall see it together;" and so, suffering with him, that with him they may also reign, their present position will be unhesitating obedience, though the daily desire of their hearts will be, "Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountain of spices."

It should be understood that the word "denomination," which will occasionally appear in following our Inquiry Concerning Christian Ministry, [in subsequent issues of the TOWER,] is used for the sake of peace, and to avoid the appearance of criminatory language; for if, in detecting error, crimination is inevitable, it is better that it should be by facts than by pointed expressions, and by proofs than by contentious phrases. Nevertheless "denomination" is only a veil for that harsher word "sect," though even that is a softened translation of the original.

"Denomination" is a specious word invented by Shame to conceal the nakedness of the fall of Christendom: that which erring and bewildered Christians call *denomination* is in the Scriptures SCHISM, for so it is in the word, "I beseech you, brethren, by the name of our Lord Jesus Christ that we all speak the same thing, that there be no *schisms* [see the Greek] among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10 and 12:25); for in the Scriptures believers are represented not only as being one body and one spirit, but as having a perfect unity of mind and judgment; so that whatever we may now hear concerning "denominations" (that is, sects and schisms), and however these divisions may now be applauded and admired, and how much it may have become a fashionable virtue to speak well of them all; yet that is certain, that if there be any truth in the Word of God, every sect is a sin, and every division a proof of disobedience.

"THERE IS ONE BODY," *is* a truth in the Word of God. (Eph. 4:4.) The faith once delivered to the saints was mainly to establish this fact, the whole of the New Testament tends to confirm it, and visible Christianity utterly fails to represent the true Christian faith where this fact is not both in practice and in theory fully acknowledged. I can, at present, only allude to this subject in passing, for it is of itself a theme for a wide and serious inquiry, but so much is here said on it, lest any believer, rightly instructed in the word of truth, should be offended with the usage of a word, which was originally intended to hide sin. To speak of "various denominations" is, after all, but saying that there are various schisms, for Christ and his Church have but one name (1 Cor. 12:12), one body (Eph. 5:29, 30), and one spirit (1 Cor. 6:17); and therefore to give Christ the name of Roman Catholic, Churchman, Presbyterian, Independent, Baptist, Wesleyan, or any other sectarian name, and to admire this many-headed portent as "his body," the Church, is as intolerable as to call our Lord by the names of Brahma, Vishnu, and Siva, or to look for the body of his disciples among the sects of Athenian philosophy. It is one thing to love all God's children though entangled in sects, and another to avoid the meshes of their captivity. The oneness of thouht, mind and action required of the Church of God, may be seen in the following texts:—John 13:34, 35; 17:23; Acts 4:32; 20:29, 30; Rom. 12:16; 15:5, 6; 16:17; 1 Cor. 1:10; 12:25; 2 Cor. 13:11; Gal. 1:9; Eph. 4:14; Phil. 2:2, 3; 3:16, 17; 1 Thes. 5:13; 2 Thes. 3; 6; 1 Tim. 1:3-6; 6:3, 20; 2 Tim. 4:3, 4; 2 John 9.

R. M. BEVERLY.

* So applied by the canonists, and so quoted by Pope Boniface VIII, Extrav. C. "unam sanctum."

† That word is heresy (airesis). "As concerning this *sect* [*i. e.* heresy] we know that it is everywhere spoken against." (Acts 28:22.) So Acts 5:14; 15:5; 16:5. In all these instances heresy is translated *sect*. But in 1 Cor. 11:19 we read, "There must be also *heresies* amongst you," or if we choose, *sects*, or *denominations*, "for one saith, I am of Paul, and another of Apollos." (1 Cor. 3:4.) Then again, Gal. 5:10. "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, *heresies*"—or sects or denominations.

MAKING STRAIGHT PATHS

DEAR BRO. RUSSELL:—Enclosed find draft for $5.00. Please apply 50 cents on my individual subscription to the TOWER, and the balance ($4.50) use as you think best in the spread of the truth. M. DAWN Vol. II. is a feast of good things for those who already have "the eyes of their understanding opened." It makes the time prophecies very plain.

When I commenced corresponding with you, after accepting the truth presented in DAWN, Vol. I., I was $6000 in debt. From that time I commenced to bend my energies to get out of debt and more free from business cares. After a long seige, I have succeeded, and can thankfully say that I owe no man anything except good will. I had hoped that when I got free from debt and had my stock of merchandise reduced to a few thousand dollars, I could find some one who would buy me out, but in this I was disappointed; and to continue my closing out sales by retail I saw would take many months more of my time, and cause me quite a heavy loss financially. So I finally concluded to continue the business on a much smaller scale, taking a reliable man as a partner. My contract with my new partner is that I am to be free, he to manage the business, and we to share the profits equally. In this way I hope to be able to support my family and pay traveling expenses, while I try to do good work in the harvest field.

J. W. BRITE.

THE ANATOMY OF CONCEIT

Every man sees with his own eyes. He discovers in the world only what his capacity and range of vision fit him to see. So every man thinks and judges and estimates other men and himself according to standards and limitations peculiar to his own mind. The eye of the soul has its limit of vision. Many a man has no right estimate of his fellow men, because he measures them by the false standards of his own thinking. Still more men have no right estimate of themselves. Wrong estimates of others and of ourselves are sure to be found together sooner or later; they spring from the same root, namely, a bad standard or a false application of good standards. Thus arises conceit. This quality is simply erroneous self-measurement.

Conceit implies a narrow and superficial knowledge of the world. As in perception we determine the size of things by comparison of them with other things, so we estimate men and ourselves by comparison. The earth seems very great to us when we cross its oceans and traverse its continents. But when we pursue the astronomer's reasoning, and learn that there are worlds in comparison with which our planet is little more than a floating particle of dust, our estimate of its relative size and importance is wholly changed. A better knowledge of the universe humbles our judgment concerning our world as a part of the creation of God. In like manner, all self-estimates are relative. In self-conceit, man dwarfs the universe in order to magnify himself. With a true conception of the majesty of the universe, and of the wisdom and power revealed in it, conceit is impossible. The mind is overwhelmed with the impression of its weakness in the presence of that gigantic system in which it finds itself.

It follows that conceit springs from ignorance and thoughtlessness. It is consistent only with narrow views of the world and of life. It makes precisely the mistake of the old astronomy, which supposed our world to be the central and largest one of the system, simply because it knew so little of other worlds. The conceited man magnifies his own importance only because he does not know what real greatness is. He is great in his own eyes only because his eyes can see nothing truly great.

Conceit arises from a low estimate of other men. Estimates of ourselves as well as of other men, are relative. All self-measurments involve measurement of others. It results from this, that there is no way by which the conceit can be taken out of a man so effectually as by bringing him into a clear comparison and sharp competition with other men. This is the reason why it has become proverbial that school-life—especially college-life—will be likely to cure boys and young men of their conceit. In the class-room they are brought into close competition, in which even the best scholar is sure to be sometimes outdone by other men. Thus every man is frequently compelled to a tacit acknowledgment of others' superiority, and that in their very presence. This kind of life forbids to men the easy and flattering method of "comparing themselves with themselves"—the great promoter of conceit.

This is the reason why the process of education tends to cure conceit. The men who recover from it least, are the men who have too little perception to discover clearly, or too little sensitiveness to feel keenly, the superiority of others. The same principle holds in the great school of life. No man can remain persistently conceited, who has any adequate appreciation of the merits and attainments of his fellow-men. A man may be conscious that he has done his best, and may feel a keen satisfaction in this fact; but any large knowledge of men will show him how often his work has been equaled and surpassed. The real scholar is compelled to think modestly of his productions; for he well knows how thorough and successful have been the labors of others in the same or similar fields. He who is most likely to suppose that he has done a great service to science, is the tyro who does not know what others have accomplished.

We estimate ourselves by comparison. The more widely and truly we know men, the more we shall see we are frequently equaled and surpassed. Candid estimates of ourselves by comparison with others will make us think soberly, and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labors and worth of others.

Conceit involves a faulty self-knowledge. It is noticeable that a man who thinks most highly of himself is one of whom others think least highly. The conceited man has only one ardent admirer—that is himself. The world knows most men better than men know themselves, and at this point "this wise world is mainly right." A true self-knowledge reveals our faults to us, and gives us a true view of ourselves. It lets the light in upon our narrow prejudices, and makes us ashamed of them. It discloses the insufficient grounds of many of our judgments, and unearths the subtle process of our self-deception. It lays bare the operation of motives, and shows how often conscience itself is made a convenience. Self-knowledge humbles a man. Those who think themselves complete beyond other men commonly stand alone in that opinion. They think themselves complete only because, while they keenly perceive others' faults, they are blind to their own.

In this view lies almost the only excuse which can be given for the man of inordinate self-conceit. It implies intellectual weakness, an incapacity for keen discernment, an inability to study successfully one's self and others. It may be a mental quite as much as a moral fault, though it is usually both. In both views it is a quality whose development is to be dreaded and checked with the utmost promptness and sternness. No trait of character conveys a more unfavorable impression; none so quickly excites disgust; none provokes such constant and universal ridicule. The ancient proverb expresses the world's verdict on this point: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

Conceit is a mark of smallness of soul. It is a phase of selfishness. Conceit is essential littleness. It means small thoughts of the world and of other men; low ideals of character and attainment; weak and narrow conceptions of duty. It is the mark of a self-centred life; and the life which makes self the centre is as much smaller than the true life as the idea which made our earth the center of the universe was beneath the true conception of the solar system. "Conceit, in weakest bodies strongest works," said Shakespeare. The men who have been servants of humanity—the great reformers and philanthropists—have been freest from conceit. They were great in humility; for humility, rightly understood, is essential greatness. Humility is the quality which leads men to serve others; conceit, the quality which leads them to serve themselves.

Traced to its deepest root, therefore, conceit is a fruit of fundamentally defective character. It implies a lack of appreciaton of God's greatness, before which every thoughful mind should stand with reverence and humility, and the proofs of which in the world, in man, and in history, might well impress every person with his own feebleness and insignificance. It implies a want of generous sympathy and kindly appreciation of others. It gives rise to cynicism and misanthropy. The conceited man helps nobody, unless he does it in order that he may thereby indirectly help himself. He is as intolerent of other men's faults as he is tolerant of his own.

Like all other qualities, conceit grows by indulgence. It is as subtile as counterfeit virtue, with which it has close affinity. It is as mischievous as self-deception, of whose essence it partakes. The analysis of this trait lays bare its inherent meanness, and shows it to belong to a type of life which is unworthy of any noble, generous, aspiring soul.—*Sunday School Times.*

ROME AGGRESSIVE

Although Protestant Churches have been engaged in the Punjab with constantly increasing numbers and efficiency ever since Dr. J. C. Lowry entered the field in 1832, the Romanists had until this year left the territory uninvaded. But in these later days golden opportunity seems to have been described in the turning of the masses to Christ—the result of long years of patient, prayerful effort on the part of Protestant Christendom.

Sialkote has been fixed upon as a centre. Priests—I know not how many—have begun the visitation of the Christians in the outlying villages, and do not scruple to employ most questionable means to win the people and induce them to enter the fold of Rome. Money. it is said, is being freely used. and no less than six hundred perverts from Protestantism to Romanism have been made. It is true that the Protestant missionaries may take comfort from the reflection that those who have gone from them are the tares which were choking the wheat; nevertheless they cannot but realize that they have a new enemy to fight and that troublous times are before them. The Catholics make no pretense of preaching the gospel to the non-Christian population, but unblushingly avow as their policy the proselytizing of those who have been brought to a knowledge of the truth through the efforts of Protestants.—*Presbyterian Banner.*

VIEW FROM THE TOWER

Old readers will recall that, long ago, we drew attention to the prophets Elijah and Elisha as being types of the Gospel church in its closing stages;—not types of the nominal church, but of God's true children. True, God's children will not be entirely separate and distinct from the nominal mass, until the close of the present "harvest;" but these prophets represent at first a nucleus of the *true* class, led into the light, *to which* all the faithful in Christ will be gathered; and from which will be sifted and separated all who lose the spirit of humility and true discipleship.

We saw that these two prophets typified two classes of the *true* children of God: that Elijah represented, so to speak, the cream of God's true church, the class called overcomers, who are to be granted the kingdom honors, at the first resurrection,—the specially holy and specially blessed of the Lord (Rev. 20:6) who will be caught up to spiritual power and glory in the time of our Lord's presence at his second advent, in the close of the harvest of this age; and that Elisha represented a class which would not be counted worthy of so great honor, because less faithful,—though the difference in faithfulness, as the reason for his exaltation, is not shown in the type.

As shown in DAWN, Vol. II., Elijah was the representative or type of the "overcomers" of the Gospel church, in their present earthly career, as the fore-runner of the glorified church, of which they shall compose a part when changed, glorified and in kingdom power; and Elisha represented a company of believers, the companions of the Elijah class and co-laborers together with them, though more on the natural plane. They too love God and are consecrated to his service, to the extent of striving to abstain from sin and to live holy lives, but not to the extent of sacrificing present rights and privileges even unto death. While they love God and love righteousness and admire the spirit of self-sacrifice and to some extent practice it, yet they are not fully on the altar as "burnt offerings" (Lev. 9:7), as all who would be of the Elijah class must be.

As the time for the "change" of the Elijah class draws nearer, the tests as to who of the living are worthy to be of the Elijah class become more and more stringent, as the import of entire consecration is more and more clearly seen. Already this fiery chariot begins to separate the classes, and it will continue to do so, more and more, during coming years, until complete. The Elisha class catches a view of the coming glory and exaltation for the overcomers, yet will not walk up to their privilege of sharing in it—will not walk worthy of that high vocation by making complete sacrifices of themselves in the service of the Lord and the Truth.

The fact that the two prophets walked side by side, and had personal acquaintance, does not imply that the two classes they represent are all personally acquainted: they may or may not know each other individually and specially; but they both walk the same road, progressing in knowledge and experience under God's leading and instruction, which, however, comes more directly and clearly to the Elijah class.

In every gathering of true children of God both classes may be found, and with many hopes and experiences similar. Both classes are consecrated, but to different degrees; and consequently to somewhat different services, and with proportionately varying degrees of spiritual insight into the Lord's plan. In some companies the Elijah class may predominate, but usually the Elisha will be the more numerous, and growingly so: for, evidently, though both classes are to be delivered from Babylon's bondage, the large majority of the "overcomers," being stronger, are already free.

The various stops made by Elijah, on his journey, while expecting exaltation, (at each of which Elisha, typifying all not overcomers, was *invited to stop and go no further*—see, 2 Kings 2:2; 4, 6), represented trials, and siftings, and separatings, here. Those who were sifted out on those various occasions do not belong to either the Elijah or the Elisha classes. To such as were sifted out, it is proper to apply the Apostle's words, "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."—1 John 2:19.

These two constantly growing classes of children of God, sifted and tried and proved honest, though with different ideas and degrees of consecration, like the two typical prophets, go on *together* (*i. e.*, in sympathy and interest) talking of the fact that one class is to be taken away to other scenes of joy and service, and a remaining class to continue in the world and start the work of restitution—healings of mind and body, abstaining from sin, etc. Thank God for the companionship of these two classes of his children, and for the sympathy and friendship, so profitable and encouraging to both.

But, we recently notice that a separation between these companion classes must take place. It will not, however, be in bitterness, nor in anger, nor as a result of error, we believe; but nevertheless it will be a marked division and separation of these two classes, which will continue to love and respect and fellowship each other. Each of God's true children will, according to his standing and *degree* of consecration and of faithfulness, be drawn into fullest sympathy with the class to which he belongs.

This conclusion, which we consider a reasonable one, is daily being forced upon us by facts which corroborate it,—by letters, etc. And we find this separation noted in the narrative of the typical prophets, where a chariot of fire parted or separated the two. We need not infer that the horses and chariot of fire which separated Elijah from Elisha will at once convey Elijah away. This we find is not the statement,—but that the fiery chariot, "*parted them both asunder*," and after being thus parted from Elisha, Elijah was taken up "*by a whirl-wind.*"—2 Kings 2:11.

As Elisha loved and respected and clung to Elijah to the last, and even after the separation cried after him, My father! my father!! and as he sought for and obtained (after Elijah was taken) an extra share of his spirit of consecration and power, and became his successor in the world as a teacher,—so, we may expect, will be the separation of these classes which they typified, and the results to them.

Therefore, "think it not strange concerning the fiery trial which shall try [and separate] you, as though some strange thing happened to you," but rather expect it and be prepared for it.

This separating is not to be esteemed a mark of divine disfavor, or an injury even, to the Elisha class: it leaves the individuals of the two classes as they were before, and assigns to each class the work for which its *degree* of consecration fits it. It will be in the end a blessing to both, for the sooner the Elijah class is completed and exalted, the sooner the fuller blessing of their mantle, the power and spirit of *fuller* consecration, will come to the Elisha class. God is testing the present probationary members of his church, by their faithfulness in following the example of their Redeemer in sacrificing their little all of earthly advantage, etc., and this test shall prove who are worthy of a place in the glorified "little flock" to whom is promised joint-heirship with the Lord Jesus. According to this crucial test, each one of the true servants must be tested. It will be for each of us to take his place, according to the depth or completeness of our consecration and the consequent fullness of our sacrifice, with either the one or the other of these classes.

If you are very faithful in walking up to the light you have, self-sacrificingly, you are one of the "overcomers," one of those represented in Elijah, and will find yourself continually in closest and growing sympathy and fellowship with others similarly desirous of sacrificing earthly advantages and plans for heavenly ones. If you are not so fully consecrated, yet one who loves God and who desires to please him in well-doing—yet not to the extent of complete self-sacrifice to his will, his plan and way—you will find yourself drawn toward other good people who love right, but who like yourself are unwilling to serve it to the extent of complete self-sacrifice. You will find yourself and them gradually becoming more interested in human restitution, faith-healing, reforms, etc., than in the prize of the high-calling. And this Elisha class will have a great work of this sort to do after the Elijah class is exalted.

The time for choosing our place is rapidly passing. In fact, the choice is made almost imperceptibly; almost unconsciously some, the Elisha class, draw away from the searching, bright, spiritual truths which are approaching more and more near, and which prove and show clearly what manner of persons we should be, sacrificing *all* for the great prize. Thus the Lord's fiery or spiritual chariot, drawn by spiritual doctrines, is to do a final, separating work. But the weakest and humblest of the consecrated ones need not fear this chariot. It is your privilege to be of the Elijah class, if you *will*. God has invited you to this class and has made it possible for you to walk with and be of it, no matter how deficient you may be, naturally, of those sterling qualities which "overcomers" must possess. It is for us to *will*, and for us to lay aside every weight and hindrance and to *so run* as to obtain this great prize; then God will work in us to do his good pleasure. But, thank God,

our overcoming is not judged by the amount of service we shall be able to render to our Lord, nor by the amount of honor we shall bring to our great Redeemer, but by our willingness and the earnestness of our *endeavors* to do and to suffer *all we can* in his cause.

Be our sacrifice ever so lame and imperfect, it is *reckoned* holy and without blemish, if we presented it to the Father in and through the merit of our Redeemer; and if "holy and acceptable" through him (Rom. 12:1; 1 Pet. 2:5), the reward of sacrifice is ours, be our offering ever so small. But it must be a *free-will* offering, and it must be a *whole* burnt-offering; not the smallest piece can be kept back from the consuming fire of the altar. And none who have the spirit of the Master will seek to keep back a part of their little all; they will feel, indeed, on the contrary, that at most it is but as offering dross for a jewel, for a pearl of great value. They will rather truthfully say:—

"Were the whole realm of nature mine,
That were an offering far too small:
Love so amazing, so divine,
Demands my life, my powers, my all."

SUFFER LITTLE CHILDREN—FORBID THEM NOT

Consecrated parents, after seeing the truth, should not only let the light shine out upon neighbors and grown folks, but also and especially upon their children. And as the children come more and more to love the Lord and his truth, it is well to teach them to appreciate the privilege of rendering little sacrifices of play, etc., in his service. We should not force them, but teach them both by word and example to appreciate such opportunities as great privileges; nor should we expect them to sacrifice *all* their play-time. Endeavor to have their services like your own, free-will offerings.

It has been suggested that children can do little in the way of preaching the good tidings, and this has been true until now. Now, a way has opened up by which the children may be a mighty power, a way in which the parental influence may reach out through the children to whole neighborhoods. Thus many who have regretted that they were so circumstanced that they could not go forth to preach the truth by selling DAWN, find a door opened to them now through their own and other children.

The plan is, to have children all over the country, in every city and town, act as colporteurs in selling the OLD THEOLOGY TRACTS for the Tract Society. Tracts Nos. I. and II. are now ready, and a new one may be expected each quarter. The first one is, Do the Scriptures Teach that Eternal Torment is the Wages of Sin? The second is entitled, The Scripture Teaching on Calamities, and Why God Permits Them.

It is proposed that these Child-Colporteurs shall sell these tracts at one cent each, wherever parental judgment may direct —on the cars, in the markets, in stores, depots, etc., etc.— everywhere. Thousands can be sold thus, and will be more surely read than if given away gratis.

Furthermore, while your own children might gladly, for a while, engage in this service from interest in you and a desire to serve God, it will be necessary for others to have a money interest in the service; and this will help give stability and continuity to the efforts of the interested children also. Therefore, the TRACT SOCIETY proposes the following special arrangement with all *Child-Colporteurs*. They will be supplied 50 tracts for 25 cents (Nos. 1 and 2 assorted or separate as desired); and thus even at the small price of one cent each, the children will have half their receipts for profit—for spending in whatever way they please.

To enable any, who may feel uncertain as to their ability in this work, to give it a trial, we will put up packs of *ten tracts* (5 No. 1 and 5 No. 2) and call them "trial packs," at the same rate—*i. e.*, 5 cents per pack, postage free. And if any are so poor that they cannot purchase one of these packs, we will start them in the work by sending the first pack on credit.

Address— TOWER TRACT SOCIETY,
ALLEGHENY, PA.

EXTRACTS FROM INTERESTING LETTERS
WORDS FITLY SPOKEN

DEAR BROTHER RUSSELL:—I enclose some clippings regarding Brother ————'s experience which explain themselves. I do not know all the facts in the case, but as reported, it would seem that our Master's cause has suffered from zeal untempered with wisdom. No one realizes more fully than I do how easy it is to be taken captive by our great Adversary for his pleasure, and we must walk very humbly before our Lord to escape these things. Yet we rejoice in the knowledge that it is his good will to deliver us from all these snares, if we commit ourselves fully to him, and diligently pursue the truth. This episode has led me to crystallize a few thoughts which I send you herewith for such use as your good judgment dictates.

In Christian love and fellowship, I am,

W. E. PAGE.

"Let all things be done in a becoming manner, and according to order." "For God is not a God of confusion [tumult] but of peace."—1 Cor. 14:40, 33.—Diaglott.

While it is the privilege of the saints to "endure affliction" and make full proof of their ministry, we must be constantly on guard against the Adversary, who specially delights in tripping us up. Nor must we fancy that we are not subject to strong and blinding temptation from this wily foe. Unless we are constantly on the alert we will fall into some snare of his setting.

We must not hesitate at all opportune times, and with the "wisdom of serpents and the harmlessness of doves," to proclaim the truth about these present evil times, and the seductions that are blinding the great ones in Babylon. Yet, the questions of time, place and manner must all be carefully weighed; and when we act, it must be after careful and unprejudiced study to ascertain the right: if we diligently seek for this light in the "sure word of prophecy," we will find it. Babylon, and the world, have their rights and privileges now, which we must respect, or else forfeit for the truth that dignified position to which it is entitled, and which will command for it the respect of its opponents. It is our blessed privilege at all times to proclaim the knowledge we have of passing events in the true Temple of God, and we will there find hearing ears and seeing eyes. When approaching Babylon on any errand, we must be sure that we give no occasion for criticism as evil doers. We must not present the truth through lawless means. Right here socialism, anarchy, etc., commit their greatest error. With many and convincing truths regarding the rights of men (restitution), they go about to establish their hopes through one form or another of lawlessness. Until the completion of "The Times of the Gentiles," we must not expect to reign, and must be subservient to the powers that be, when they are not exercised to make us deny, in word or deed, the "Lord that bought us."

By attentively considering the Apostle and High Priest of our profession, Christ Jesus, in his walk in the world, we will gain much information as to how we are to conduct ourselves. He never attempted to force himself or his views upon any one. "According to custom," he spoke the truth in the Jewish Temple (the type of the true one, the Church, which God, not man, builds), or in the wilderness, as occasion fitted, but his cry was, "He that hath ears to hear, let him hear." In driving the money changers from the courts of the Temple, he simply did what any Jew under the law could do: it was no form of lawlessness. In studying the Acts of the apostles, we find that they conformed to custom in their manner, time and place of publishing glad tidings, and where propriety required, gained proper license before speaking.—Acts 21:37-40.

Justice and fairness require that if we desire to address any sect on the truth, and especially if we select the time and place which they *control*, we first gain their consent; if we cannot do this it behooves us to await other times and places. If we are faithful, full opportunity will be given us to complete our consecration, and to fully do our Lord's will, and carry out his purposes for us. He will use every empty vessel that presents itself. We must be careful not to interpose our ways, and insist on doing the Lord's work our way. Such a course can only bring confusion upon the cause, and distress upon us. We must, sometimes, patiently wait to be used in the Lord's way and at his time. The test of waiting in the armor will not be without its fruit. "Having done all, stand!"

W. E. P.
Michigan.

DEAR BROTHER RUSSELL:—I inclose money order of ten dollars for Tract Fund.

On coming home to see my parents I find them so situated that they need my services for a short time, and I hardly feel

it right to go away for a week or two. I trust the short change I shall make will not be any loss to the service. Next month I hope will find me in the field with renewed strength.

I hope to be able to sell the two volumes of DAWN together mostly in the future. I do hope and pray that the Lord may grant you sufficient time and strength and knowledge that the third volume of DAWN shall be a suitable climax to the grand and God-like prelude. If the Lord permits us to continue our work for the coming ten years I hope and trust to dispose of fifty thousand copies of DAWN, and we can hope that many others will do accordingly, as the Master hath given unto them. If you can find time to write, I shall be greatly pleased to hear from you.

I am glad to acknowledge the strength and grace received from reading last TOWER. I know it will be a rich feast to all the dear saints to whom it goes. You may think it queer that we do not secure some subscribers to the TOWER, while working with DAWN. If so, I might say that I think the reading and circulating of the book to be so important that I do not think it well to try to take orders for the paper. [We fully endorse this course. The DAWN is much better suited to new readers than the TOWER. Mention the latter only where you find some interest already.—ED.] The way things are now going, it seems quite possible that the TOWER may be suppressed in the near future; and though the printing of DAWN might also be stopped it would be difficult to stop the reading of the thousands of copies now being circulated.

[The TOWER would, probably, have been suppressed long ago in Europe. But thank God for this land of liberty, where thus far, and probably for some years, we may boldly declare His Word, with none to molest and make us afraid. But blinded sectarians are very bitter. They hate the "*good* tidings" and would think that they served God as well as their sects by injuring or stopping our influence.—EDITOR.]

Does not the teaching of our Master indicate that we should find and help to "seal" as many as possible with the truth, before doing anything which would be pretty sure to invite decided opposition to our work? I think, if your judgment on this could be given in the TOWER, it would be important to the service.

[A good suggestion. Be wise as serpents and harmless as doves. A good article on this subject from Bro. Page's pen will be found in another column.—EDITOR.]

Please give my love to the Church at Allegheny. With kindest regards to you and Mrs. R., I remain, as ever,

Yours, S. D. ROGERS.
Canada.

Mr. C. T. RUSSELL, DEAR SIR:—I have read Volume I. of your MILLENNIAL DAWN and am now reading Vol. II. This work seems to me to open up the Scriptures in a manner which no other works ever did. I am more than delighted with it. To me it is the very truth of God, and I cannot but exclaim: "O! the depth of the riches both of the wisdom and knowledge of God!" Now from the depth of my heart I can say: "Even so, come Lord Jesus."

I am a Cadet in the Salvation Army. I was a member of the Presbyterian Church for seven years before joining the army, but I could not help thinking Jehovah had sadly failed in accomplishing the redemption of man. And much did I wonder at such passages as: "And I, if I be lifted up, will draw all men unto me." And, "God is the Savior of all men, especially of them that believe," etc. The prophecies were a complete mystery. Now, praise God, all is clear and harmonious. God is love. He is the very God poor, fallen humanity needs. Bless his name!

I am at present passing through a severe trial. Being convinced of the truth, I could no longer preach or uphold the doctrines of the army; so I at once sent word to headquarters of the new light I had received on the Scriptures and that, as I no longer believed the doctrines of the army, I could stay in it no longer. I have not yet had time for a reply. I am thousands of miles from home, and do not know what I shall turn my hands to, but I trust the Lord will open a door for me at the proper time. I love the army and it will go hard with me to leave it. Besides, I shall be looked upon as a backslider and a hindrance to the cause of God. But where the Lord leads I must follow at any cost. I sacrificed home and friends and good employment, as a teacher, to come into the army, as I believed, at the call of God; and I believe so still. I have learned many precious lessons in the army, and would not injure it in any way—but I must walk in the light. There are several other officers whom I expect to see leave for the same reasons.

I see that you wish to spread the news of the "harvest" as much as possible. I long to do so, too, but until I am released from the army I can do nothing, and I know not what then to do. I can no doubt find employment of some sort. If you can in any way advise me, as to what I should do and what course I should pursue, I shall be much obliged. I can easily go back to teaching again if I wish, but if there is any way in which I could be more directly engaged in the Lord's work I would prefer it. The reading of the "Plan of the Ages" gave me much joy in the Lord, and what I have read of Volume II. is equally good and profitable.

Wishing you God's speed, I am Yours in Christ,

A. M———.

[The fields are ripe, and we advised this sister to proceed at once in the harvest work by canvassing with DAWN. The Lord blesses those who are faithful in few things by calling them to higher service, and will doubtless continue to test and prove, until he sees it is enough and calls them up to the higher fellowship and service with himself in glory.—EDITOR.]

PROTESTANTS, AWAKE!

THE SPIRIT OF THE GREAT REFORMATION DYING. HOW PRIESTCRAFT NOW OPERATES

MATT. 23:1-13.

The attitude of Rome on the public school question in this country, her increasing power and prestige in places of authority and influence throughout "Christendom," the attention she called to herself in the late celebration of the Papal Jubilee, the flatteries and honors she received from crowned heads and even from this great Republic, together with her renewed claim of temporal power and her manifest determination to regain it, whenever the auspicious moment to strike for it shall come, are facts which should arouse every Protestant, every true Christian, to a sense of the danger to which liberty and truth and righteousness are exposed from their old and wily foe and relentless persecutor, the Church of Rome.

It has been well said that eternal vigilance is the price of liberty: and truly it is the price of every principle of truth and righteousness which we desire to hold; because unceasing vigilance, art, cunning craft, unscrupulous hypocrisy and unblushing impudence are the characteristics of Satan, "the prince of this world" (John 14:30; Eph. 2:2), who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes in the enslavement of humanity to the dictum of ignoble tyranny.

And yet, it is quite manifest that Protestants, listlessly resting in fancied security, have long since ceased to be vigilant; and the masses of them are almost totally unaware of the present perilous position, or the dangers ahead. But if they will carefully take their bearings, they will soon see that much has been lost already, and hence the present vantage ground of the great enemy to true religion and to civil and religious liberty, concerning which Macaulay the historian remarks truly, that "among all the contrivances which have been devised for deceiving and oppressing mankind, it [the Church of Rome] occupies the highest place."

The underlying principle of the Great Reformation, to which all Protestants look back with pride, was the right of individual judgment in the interpretation of the Scriptures, in opposition to the papal dogma of submission to *clerical authority* and interpretation. On this very point was the whole issue of the great movement. It was a grand and blessed strike for liberty of conscience, for an open Bible, and the right to believe and obey its teachings regardless of the usurped authority and vain traditions of the self-exalted clergy of Rome. Had not this principle been firmly held by the early Reformers, they never could have effected a reformation, and the wheels of progress would have continued to stick in the mire of papal traditions and perverted interpretation.

Today, the careful observer may note, and it should be noted with alarm, that the very condition of things which led to the great Papal apostasy, against whose errors and bondage our fore-fathers awoke and protested in the sixteenth century, is gradually, stealthily, yet swiftly, overshadowing Protestantism; and, unchecked, will soon entirely wipe out the idea of the right of individual judgment in the study of God's Word, and bind Protestants as securely as Romanists are bound, to the judgment and religious decrees of a system, instead of leaving faith to the intelligence, study and judgment of each individual.

The foundation of the great Apostasy (Papacy) was laid in the separation of a class, called the "clergy," from the church of believers in general, who, in contradistinction, came

to be known as the "laity." This was not done in a day, but gradually. Those who had been chosen from their own number, by the various congregations, to minister to or *serve* them in spiritual things, gradually came to consider themselves a superior order or class, above their fellow-Christians who elected them. They gradually came to regard their position as an *office* rather than a *service* and sought each other's companionship in councils, etc., as "Clergymen," and order or rank among them followed.

Next they felt it beneath their dignity to be elected by the congregation they were to serve, and to be installed by it as its servant; and to carry out the idea of office and to support the dignity of a "clergyman," they deemed it better policy to abandon the primitive method by which any believer who had the ability had the liberty to teach, and decided that no man could minister to a congregation except a "clergyman," and that no one could become a clergyman except the clergy so decided and installed him in office.

Their councils, at first harmless if not profitable, began gradually to *suggest* what each individual should believe, and came finally to *decreeing* what should be considered orthodox and what should be considered heresy, or in other words deciding what each individual must believe. There the right of private judgment by individual Christians was trampled upon, the "clergy" were put in power as the only and official interpreters of God's Word, and the consciences of the "laity" were led into captivity to those errors of doctrine which evil-minded, ambitious, scheming, and often self-deluded men among the clergy were able to establish and falsely label, *Truth*. And having thus, gradually and cunningly, secured control of the church's conscience, as the apostles had foretold, they "privily brought in damnable heresies," and palmed them off upon the conscience-fettered laity as truths.—2 Pet. 2:1.

One result was, that the Bible took second place to the opinions of the clergy in these councils, thus discounting the value of the only true standard of faith. Another result was, that this self-exalted clergy, becoming more and more vain and boastful, finally concluded that *they* alone constituted the *Church*, and that the laity bore to the clergy the relationship of children, "*children* of the Church," and were not to be classed as joint-heirs with the clergy, to the promises of coming glory and honor and association with Christ in the Millennial reign.

When the Roman empire was falling into ruins, these clerical schemers by multitudinous crafty arts and intrigues, too numerous to be here detailed, contrived to work their own advancement to political power and influence until, as the great papal hierarchy, they gained the rulership of the world, electing one of their number king of kings and lord of lords—the pope. Thereafter the church, instead of being "subject to the powers that be," assumed and used power over the world and demanded universal obedience. Instead of suffering at the hands of the ungodly, this corrupt church reigned; instead of being persecuted for righteousness' sake, she was flattered and honored, and became the persecutor of all who differed from her, rejecting the decrees of her Councils, and exercised their right of private judgment in the study of the Bible.

To account for this changed condition of things, the claim was then made that the doctrine that Christ would *come and set up* his Millennial kingdom and subdue all things to his rule of righteousness, as taught by the apostles and held by Christians in the first and second centuries, had been misunderstood. The claim was set forth that those Scriptures which referred to the Millennial blessedness and reign of Christ and the church, as Kings and Priests to rule and teach and bless the world, was to be fulfilled by the church without Christ Jesus, her Lord and head; that he was *represented* in reign and glory and power by the successive popes who claimed to be his vicars or representatives, and as such to be infallible, as Christ would be.

This claimed Millennial reign is dated from about A. D. 800, and since then, the line of popes, in Christ's name and stead, have applied to themselves all the titles, promises and predictions of Scripture which relate to Christ and his Millennial glory. And thus the popes, as falsely representing Christ, the Head, and the general clergy, as falsely representing the Body, Bride or Church of Christ, constitute themselves the Antichrist, or false Christ and his false kingdom, predicted by Daniel, Paul and John, as well as by our Lord and others.

This counterfeit of Christ's Millennial Kingdom could not indeed resurrect the dead to glory, power and immortality, as the Scriptures predict (1 Cor. 15:42-44; Rev. 20:6), to live and reign on earth; but as a pope could *represent* Christ, so bishops, cardinals, etc., could *represent* the saints of the first resurrection; and though these could not possess the power, glory, etc., promised to all who will have part in the first resurrection, and share in Christ's Millennial reign, yet those glories could be and were counterfeited or represented, in the clothing, etc., of the hierarchical class. And the master-artists of the world were engaged to paint and gild and bestud with blazing precious stones the papal throne, and to so arrange windows and mirrors, lights and shadows, etc., that, on certain occasions, as nearly as possible a supernatural radiance might seem to the people to emanate from the person of the pope, as, clad in gorgeous clothing and flashing with jewels, he sat in regal state, the false head of the apostate church, personating and counterfeiting the true head of the true church and his Millennial glory and power.

The terrible state of ignorance, superstition and priestcraft, which prevailed for centuries under this counterfeit kingdom of Christ, known in history as "the dark ages," was broken by the Great Reformation movement of the sixteenth century, —when Luther and his coadjutors, recognizing the true character of Papacy's kingdom, in sermons and tracts and posters boldly denounced and exposed the counterfeit, and pointed out some of the errors and blasphemies of that deceptive system.

And Luther noted, too, that the start of the great Apostasy was in the error that the clergy were a divinely appointed order, distinct and separate from the remainder of the church. He saw that the reign of Christ was not fulfilled by Papacy, and that the promises, that those who suffer with Christ shall *reign* with him, were not made to a clerical class, but to all the consecrated, faithful church of Christ. Did space permit, we would give samples of some of Luther's forcible utterances on this subject, which show that he had a very clear idea of the relationship which should exist between the church in general and those who minister to or serve it; even though he found it impossible to fully bring his ideas into practice, owing to the gross darkness and superstition of the long priest-ridden people. He clearly points out Peter's words, "Ye are a royal priesthood," as relating to the general church, and not to a clerical class, and denounces the assumptions of the Papacy on this subject, although he himself had been one of the favored "clergy" class.

True, Papacy does not now attempt a despotic sway of the world, nor does she loudly and publicly assert her claim to divine authority as God's Kingdom among men. This, she is crafty enough to see, would not be wise policy in this nineteenth century and under present circumstances. Hence, Romanists do not *now* make these doctrines prominent; but their theological works do present such views, unblushingly, and Papacy's boast is, that she never changes. The same claims to divine authority to rule the world and to punish and torture in the present life and to damn to all eternity, as heretics, all who will not accept her claims and obey *her* "royal priesthood," would soon be heard again, were ignorance and superstition to again thoroughly enslave the masses.

Now, while cunningly avoiding the question of civil power over the world, she retains her grip upon the minds and consciences of her people, by proclaiming her chief cleric, the pope, infallible; and by having him loudly assert his spiritual power (?) and influence, to compensate for his loss of earthly power. Thus, to display his spiritual authority and power, Pope Leo XIII. recently announced *the liberation of millions of souls from the pains of purgatory*, with as much apparent candor as President Lincoln signed the Emancipation Proclamation which set free millions of slaves in the South. And strange to say, the masses of Romanists, even today, believe this monstrous, wholesale fraud.

THE PROTESTANT CLERGY

Protestants generally, except Episcopalians, admit the fallacy of these claims of Papacy. And yet the habit of centuries, of regard for certain forms and ceremonies and for a certain class of self-exalted fellow-mortals, called the clergy, still clings to the people, and the Protestant clergy consequently receives much of the same homage and reverence against which the reformers of the sixteenth century protested.

Nor can we wonder much that even some very earnest, honest ministers accept this customary submission and reverence of the people, and the title of Reverend, and that superstitious respect which looks up to them as possessed of almost superhuman authority as religious leaders. It is a general weakness of the fallen human nature to take all the respect, honor and authority others are willing to accord. And then, too, many ministers have become possessed of the same ideas, and really believe themselves to be worthy of homage and reverence. Many get the old papal idea that the ruling and teaching of the church belongs to the "clergy" by divine arrangement. We all know how much easier it is to "*receive* honor one of another" (John 5:44), than to refuse it, and tell the people the plain truth which Peter so clearly enunciated (1 Pet. 2:9), that the entire church of Christ—that is, all fully consecrated and self-sacrificing believers—constitute the

royal priesthood, and not a self-appointed lordly class in it or above it, calling itself the "clergy."

We certainly do not deny, but on the contrary affirm, that the church should have living teachers; and that the Lord has raised up such teachers all through the Gospel age, and will to its close, to instruct the church in general by expounding the Word of God, pointing out and making clear its teachings and bringing forth from the storehouse things both new and old. But all are not teachers. Teaching, Paul declares, is a special gift. (1 Cor. 12:28-30.) A teacher is one who, being fully consecrated and brought into submission to the divine will and enlightened concerning the divine plan, God can and is pleased to use in instructing his church. And the basis of such selection may be a keen, penetrating mind, or other natural or supernaturally imparted endowment and qualification.

But as for a clerical class, God does not recognize it as his elect teachers; nor has he chosen many of his teachers from its ranks. The mere claim of any man to be a teacher is no proof that he is one by divine appointment. That false teachers would arise in the church, who would pervert the truth, was foretold. The church, therefore, is not to blindly accept whatever any teacher may set forth, but should prove the teaching of those whom they have reason to believe to be God's messengers, by the one infallible standard—the Word of God. "If they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) Thus while the church needs teachers, and cannot understand God's Word without them, yet the church individually—each by himself and for himself, and *himself only*—must fill the important office of *judge*, to decide, according to the infallible standard, God's Word, whether the teaching be true or false, and whether the claimed teacher is a true teacher by divine appointment.

Thus seen, not many *special* teachers are necessary ("helps," "pastors," etc., are more numerous—1 Cor. 12:28)—and they only when old truths may need to be lifted out of the dust of error and human tradition; or when some *new* unfoldings of God's plan require presentation to the church as "meat in due season." And then, such teacher must offer proofs that he is a teacher, and that his teaching is true, by *expounding* and harmonizing the Scriptures.

God has in the past raised up teachers who, though befogged by prejudices and errors, nevertheless brought forth parts of truth; for instance, Wycliffe, Huss, Zwingli, Luther, Bunyan, Calvin, Wesley, and others; and God will continue to so raise up the needed teachers. As Paul declares, God himself provides these teachers; they are *his gifts* to the church.—1 Cor. 12:28.

Any superior wisdom and ability granted such, is as much for the sake and for the good of the other members of Christ's church as for themselves. And *whichever* of God's children comes to see some important truth generally disregarded by the church and finds himself possessed of ability to make it clear to others, should do so, should teach it, to whosoever has an ear to hear. If a new truth, it belongs to the entire household, and he who keeps it from them, for any cause, defrauds the family of God, misuses a great favor, and deprives himself of a ministry (service).

But notice, that these *teachers* are not the only *priests* of the royal priesthood; rather, they are merely God's agents or mouthpieces by which he speaks to the general priesthood, his consecrated church; and the entire church or priesthood is blessed of God through such teachers.

Notice, that the self-constituted clergy are not teachers, and do not and cannot appoint teachers; nor can they in any degree qualify them. Our Lord Jesus keeps that part in his own power, and the so-called clergy have nothing to do with it, fortunately, else there never would be any teachers; for the "clergy," both Papal and Protestant, strive constantly to prevent *any change* from those conditions of thought and ruts of misbelief, in which each sect has settled down. By their course of action they say, Bring us no new unfoldings of truth, however beautiful; and do not disturb the heaps of rubbish and human tradition we call our creeds, by digging down through them and bringing forth the Old Theology of the Lord and the apostles, to contradict us and to disturb our schemes and plans and methods. Let us alone! If you go poking into our old musty creeds, which our people so devoutly and ignorantly reverence and respect, you will stir up a stench such as even we could not endure; then, too, it will make us appear both small and foolish, and as not half-earning our salaries and not half-deserving the *reverence* we now enjoy. Let us alone! is the cry of the clergy, as a whole, even if a few may be found to dissent from it and to seek for and speak out the truth at any cost. And this cry of the "clergy" is joined in by a large sectarian following.

We exhort all God's true church—the one church, which includes *all consecrated believers*—to awake to the principles of the Reformation, to a recognition of the *right of individual judgment* upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the *decisions* of Rome, nor those of Westminster, nor those of any smaller councils or synods, as final settlements of the question, "What is truth?" And be sure that you believe and confess nothing that you do not *understand* fully and clearly. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, is *solemn lying* in the presence of God and witnesses, no matter if it be true that others, by the hundred, have done the same before you. If you did this once, thoughtlessly, even though it were years ago, in joining church, now that your attention is called to it, you are bound to procure a copy of the "covenant," or "articles of faith," the belief of which you confessed publicly, and after careful, prayerful study of it, if you find that you do not so believe, you will be bound to deny it *as publicly* as you confessed it, or else forfeit in God's sight all claim to honesty.

Require of all who shall attempt to teach in the name of the Lord, the *exact words* of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically, examining the text and the context. Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that his word is the only standard by which God wishes us to square and measure and build up our faith.

When you come to apply this rule you will be greatly surprised. You will find that many errors of doctrine, as well as of custom, have been carried over from Romanism into Protestantism. Many doctrines expressed in the catechisms and confessions of faith and in the hymn books and from the various pulpits, you will find no foundation for in the Bible; and many prominent in the Bible, you will find are ignored by one or another, and some of them by all the sects of Christendom. But hold fast to God's Word. Let God be true, if it should make every man a liar.—Rom. 3:4.

WHAT IS THE OBJECT?

The object of Rome in establishing a clerical class, as separate from what she terms the laity, was to gain and to hold full control of the people. Every one admitted to the Romish clergy is bound by vows to submit implicitly to the head of that system, doctrinally and in every way. Not only is such a one held fast to those doctrines and hindered from progress by the strong chain of his vow, but also by innumerable smaller ones—his living, his dignity of position, his title, and his hope of advancement in the same direction; the opinions of his friends, their pride for him, and the fact that should he ever confess to greater light and renounce his position, he would, instead of being honored as an honest thinker, be maligned, despised and misrepresented. In a word, he would be treated as though to search the Scriptures and to think for himself and exercise the liberty wherewith Christ made all his followers free, were the unpardonable sin. And as such he would be treated as an excommunicated person, cut off from the church of Christ, now and to all eternity.

This clergy class, being thus bound hand and foot to the system, are so many live, active agents of the system in binding the people to it; and sectarian pride and rivalry and reverence for the clergy, and an undefinable fear of the future, begotten of ignorance of God's Word and fostered by the arts of priestcraft and superstition, are the cords by which the clergy of Rome bind the people to that great Antichrist system. Nor can it be denied that the Protestant clergy, though in advance of that of Rome, have the same object and many of the same methods; each clergyman being expected to exercise tact and wisdom and to act according to the intellectual status of the people with whom he has to deal.

WHAT ARE SOME OF THE METHODS?

Rome's method has been to concentrate authority and power in the hands of her priesthood or clergy. Not only are they supposed to have power in their hands to shut or open heaven or hell to whom they please, but even in the present life their *authority* is impressed. Roman Catholics are expected to address their clergy, "Your Reverence," and to treat them as vastly their superiors in every respect—as holy men, whom to offend might jeopardize eternity. They are taught that every infant must be baptized, every marriage performed, and every funeral service attended, by a clergyman; and that for any one except a clergyman to administer the simple elements of the Lord's memorial supper would be sacrilegious and profane. All of these things are so many more cords to bind the people to reverence and subjection under the clergy, who, by reason of

the claim that they have these special rights above other Christians, are caused to appear to be a special class in God's estimation. And these cords and inferences are applied by Protestants as well as by Roman Catholics.

The truth, on the contrary, is that no such clerical office or rights are established in the Scriptures. These simple offices are services, which any brother in Christ may do for another.

We challenge any one to produce a solitary passage of Scripture giving one member of the Church of Christ more liberty or authority than another in these respects. In fact, in the matter of baptism, the true idea of the general priesthood of all Christ's followers is tacitly admitted by the "clergy" —though in a rather pinched manner, it is true—for the regulations of the various denominations provide that in the case of any unbaptized person about to die, and desiring baptism, or in the case of any infant about to die, *if no clergyman can be found* in time, any layman may perform the service. [With some in such a case when death does not ensue a sanctioning by a cleric is required to follow to make it valid.] And the only reason why the clergy *yielded* this privilege to the laity was, that having taught the people that *sprinkling is necessary to salvation from eternal torment*, it became necessary to grant the laity this privilege, in order to keep the people from reasoning too carefully upon the matter; lest they should thus force the subservient laity to exercise common sense and reject the absurd idea that a few drops of water and a few mumbled words could prove a charm to procure God's interest in the dying one and to cause him to change his purpose and not to consign it to an eternity of torture.

It is true that the more advanced both of clergy and laity are becoming too intelligent to attach such an awful importance to baby-sprinkling; and in proportion as they do, the emergency in which the laity may be permitted to officiate is lost sight of, so that today few of them know that so great a *privilege* was ever conferred on them by the clergy. The authority to baptize is now fully in the hands of the clergy, though the rules still permit the laity to use it.

But, notwithstanding the fact that the teaching, that there are unbaptized infants in hell not a span long, is no longer heard from the pulpit, and would no longer be tolerated in civilized lands, yet there is in almost every mother's head a caution, and in her heart a love and a fear for her child's eternal welfare, which leads her to have it sprinkled *as a precaution*. Indeed a case in this very city of Allegheny, in which we write, came under our notice, not long since, which shows that the papal error, both on baptism and on the authority of the clergy, has a very strong hold yet, even in this land of liberty and general intelligence. The case was that of a man and his wife who had been members of a Lutheran church, but who, through irregularity of attendance at church services and irregularity of payment of church dues, had fallen under the displeasure of the clergyman there officiating. One of their children took sick and was about to die; and as it had never been sprinkled, the parents were in great distress; and conquering his pride for the sake of his child's eternal welfare, the father went time and again, and finally accompanied by his sick and weeping wife, to entreat the clergyman to come and save the child by baptizing it; but he refused to come, telling them that it was what their conduct deserved; and possibly he superstitiously believed that these parents being no longer in good and regular standing in his church, the child must be counted as a child of unbelieving parents which could not be brought to God's favor even by the sprinkling of water. But no matter what we should say about the efficacy or non-efficacy of the drops of water, the incident shows the power of the clergy and the authority they are supposed to have, even among Protestants.

The Roman Catholic clergy add other cords to bind the people, such as the confessional, the use of "holy candles," "holy water," "holy burying grounds," etc., which the greater intelligence of Protestants would not generally submit to.

ORDER AMONG THE ROYAL PRIESTS

But in showing that the Scriptures recognize no separate clergy class, but that the entire Church of Christ is the Priesthood, and that they each and all have the *same authority* to do anything that the Lord and the apostles enjoined, as they find they have the ability, let no one suppose that we urge disorder. It is proper that each congregation should select or elect some of their number, *best qualified*, for these services. But it should always be remembered that the one who thus serves belongs to no higher class or caste than his brethren who chose him to thus minister or serve. "All ye are brethren, and one is your Master." Such a servant of the church is no more reverend or sacred than others, though if he be a very faithful and Christ-like servant he should be esteemed very highly "*for his work's sake*," because of loving, faithful service, but for no other reason. (1 Thes. 5:13.) He is not a "clergyman" in God's sight; for God recognizes no such class, and his Word authorizes no such distinction.

Whatever "*authority*" such a minister or servant of the church possesses, is *given* him; he possesses no more "authority" than the humblest of his "brethren," the entire church, any of whom has the authority of God's Word (Matt. 28:19, 20) to declare and to do any or everything which it enjoins, according to his talents and opportunities and the desires of his fellow-believers to be served by him. Authority to preach or otherwise minister cannot therefore be *given* by other ministers, or by conferences, synods, etc. Each royal priest is the peer of each other one in authority and dignity of priesthood, though in talents, intelligence, etc., and therefore in fitness, they are not all equals. The choice of one or more to specially represent and serve all, as ministers, implies, or should imply, that those so chosen have some qualifications for such service superior to others; which should be willingly and freely used for the service and benefit of all.

The tendency of intelligence has been gradually toward the recognition of this common priesthood of the church. "Baptists," "Congregationalists," and "Disciples" have recognized it more fully and more clearly than others; though some other denominations have been gradually forced by growing intelligence to permit what they term "lay-representation" at conferences, etc., though in such a manner as to make the laity feel that between them and the clergy there is a great gulf fixed.

While glad to acknowledge that Baptists, Congregationalists and Disciples approach the true idea, that the entire church is the royal priesthood and that each congregation stands independent of the jurisdiction and authority of all others, yet we beg them to consider that their theory is not fully carried out; and, still worse, that the tendency among them is backward toward centralization, clericism, denominationalism; and far worse still, that the people "love to have it so" (Jer. 5:31), and take pride in their growing *denominational strength*, which means their growing loss of individual freedom.

It is only of late that these could be called sects or denominations. Formerly each congregation stood independently, like the churches of the apostles' times, and would have resented any attempt on the part of other congregations to dictate regulations or faith, and would have scorned to be known as in any sense bound into a sect or denomination. But the example of others, and pride to be parts or members of a large and influential band of churches known by one name, and all confessing to one faith, and ruled over by a council of ministers resembling the assemblies and conferences and councils of other denominations, has led these generally into similar bondage. But above all other influences leading them backward to bondage has been the false idea concerning the authority of the clergy. The people, not Scripturally informed on the subject, are swayed much by the customs and forms of others. Their unlearned "clergymen" follow carefully and scrupulously every form and ceremony and detail suggested by their more learned clerical brethren, lest they should be thought "*irregular.*" And their more learned clergymen are shrewd enough to see how they can take advantage of the ignorance of the others to gradually create a denominational power in which they shall be able to shine as chief lights. First, it is suggested that certain doctrines or customs are not according to Baptist or Congregational *usage*, and the next step is to boycott such a congregation or minister as does not harmonize with the General Association, by dropping it or him from representation in the association. This is regarded as a punishment and disgrace, and most congregations and ministers will submit rather than incur it; whereas the fact is, that there should be no such association formed. Each individual and congregation should stand free.

A WARNING TO PROTESTANTS

A careful survey and study of the field will show that the spirit of reform on this subject of clerical authority, which was in progress for some time, has really ceased; and their present movement is backward, toward the assumption of greater authority on the part of the clergy. The reason for this retrogression lies in the fact that the spirit of freedom and independence in religious thought, on the part of the masses of professed Christians, is being swallowed up by worldliness and money-getting and pleasure-seeking; consequently they have neither time or desire for matters of faith and doctrine, and permit themselves to be tightly bridled by the clergy. And this decline in individual liberty and equality is regarded by the clergy as desirable, as a supposed necessity, because here and there in their congregations are a few "peculiar people," who partially appreciate their rights and liberties, and who are growing both in grace and knowledge *beyond* the clergy. These

are causing trouble to the creed-bound clergy by questioning doctrines long unquestioned, and by demanding reasons and Scriptural proofs for them. Since they cannot be answered Scripturally or reasonably the only way to meet them and to settle them is, by brow-beating and a show and claim of clerical authority and superiority, which holds itself bound to account in doctrinal matters only to fellow-clergymen and not to laymen.

But some in the pews are today as well or better educated than the occupant of the pulpit, and it will no longer do to claim that the laity are so ignorant that they could not comprehend; and the people have learned that the big words of technical, clerical phraseology are used to hide and not to teach the truth. Hence the individual and educational superiority of the clergy can no longer be given as an excuse for arbitrary definitions of Scriptural statements and doctrines.

The doctrine of "apostolic succession"—the claim that the laying on of the hands of a bishop conveys to a man an *ability* to teach and expound the Scriptures—still holds Romanists and Episcopalians, who fail to see that the very men thus said to be qualified to teach are among the least able; none of them indeed seems to be any more able either to comprehend or to teach the Scriptures than before being thus authorized; and many certainly are decidedly injured by the arrogance, self-conceit and assumed authority to lord it over their brethren, which seems to be the only thing they do receive from the "holy hands." However, Catholics and Episcopalians are making the most of this Papal error, and are more successful in smothering the spirit of inquiry than others.

Recently, however, in view of the growing intelligence of the people, the tendency among clergymen is to disclaim *personal* superiority or authority and to place the *authority* in the hands of conferences, synods, etc. Some ministers even disclaim any responsibility for their doctrinal faith, placing the whole responsibility for what they teach upon these councils. Some even admit that their *personal* views differ from those they preach, and are endeavoring to have their conferences and synods *allow* them to preach what they conceive to be truth and to desist from preaching what they believe to be error. Dishonorable, ignoble, hypocritical and slavish though such a course is, yet it is the natural result of the false view of the "call" and "authority" of the ministers of Christ. If "called" to the ministry, and granted "authority to preach" and "supported" by and according to the rulings of a conference or synod, what is more reasonable than to look to such bodies for doctrines also; for each denomination grants "authority" to preach *its doctrines only*. How needful then that all should recognize only the authority of God's Word and go to it for the doctrines *it authorizes*.

The tendency of Protestants in this respect is to follow the method and practice of Rome. With Papacy, the councils declare the doctrine to be believed; and the people, denied the right of private judgment, are required to believe whatever these councils decree to be the truth. The same tendency is observable in all denominations of Protestanism; and we predict, what is even now suggested by prominent Protestant clergymen, that ere long Protestants will unite in a General Council which will decree and settle what shall, and what shall not, be received as divine truth.

Not only do the current tendencies indicate this, but that wonderful symbolic prophecy, the Book of Revelation, clearly points it out as coming. The only difference between these and Papal councils will be, that there will be no chief pope to execute the decrees of the Protestant council. The council will be its pope, and each recognized clergyman its tongue.

In view of these facts and tendencies, we sound an alarm to all who hold to the original doctrine of the Reformation—the right of individual judgment. You and I cannot hope to stem the current and to prevent what is coming, but we can by the grace of God, imparted through his truth, be overcomers and get the victory over these errors (Rev. 20:4, 6), and as overcomers be granted a place in the glorified priesthood of the incoming Millennial age. (See, Rev. 1:6; 5:10.) The words of the Apostle (Acts 2:40) are as applicable now, in the harvest or end of the Gospel age, as they were in the harvest or end of this Jewish age: "Save yourselves from the perverse generation!" Let all who are Protestants at heart flee priestcraft, flee clericism, its errors, delusions and false doctrines. Hold to God's Word and demand a "Thus saith the Lord" for all you accept as your faith.

THE REST OF FAITH

"Since the Father's arm sustains thee,
Peaceful be.
When a chastening hand restrains thee,
It is he.
Know his love in full completeness
Fills the measure of thy weakness;
If he wounds thy spirit sore,
Trust him more.

"Without measure, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

"Like an infant, if thou thinkest
Thou canst stand,
Child-like, proudly pushing back
The proffered hand,
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide,
He will guide.

"Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years
Than thy fears.

"Therefore, whatso'er betideth,
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

"To his own thy Savior giveth
Daily strength;
To each troubled soul that liveth,
Peace at length;
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not, then, 'When?' or 'How?'
Only bow!"

THE HOPE THAT PURIFIES

"Every one that hath this hope *in him*, purifieth himself even as He is pure."—1 John 3:3.

In view of all his experience, and his companionship with the Lord when in the flesh, how the beloved disciple must have longed for the realization of "this hope,"—to be like Jesus and to see him as he is. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." What glory and joy in the assurance! We shall *see* him: our Comforter in all our disciplining, when the way was narrow and steep; our Refuge when all around were indifferent, or cold and cynical; our Lord who calls us "friend" and "brother;" our Shepherd who died for us, sought us out so tenderly (John 15:15), and who leads us so carefully in our present rich pasturage! Aye, more! We shall then *know* him; for "then shall we know, even as also we are known." Do not "our hearts burn within us" as we contemplate these glorious prospects?

And then, "every one that hath this hope in him purifieth himself, *even as he is pure.*" Quickened by "this hope," how we are strengthened to lay at the foot of the cross all our worldly desires, realizing that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." "So then they that are in the flesh [of sin] cannot please God." But we "who walk not after the flesh, but after the Spirit," having received "the mind of the Spirit,"

have the inspiriting realization that we are "Sons of God," and wait with patience, yet in eagerness, the grand consummation.

Purify ourselves! How carefully we must guard our every thought and act. To "*be like*" our dear Lord, we must rid ourselves not only of the grossness of the flesh, but also of every desire of the flesh, for "if any man love the world, the love of the Father is not in him." Does any one say, It is not natural to *lay down* all desire of the flesh! No, it is not, but it is Divine!! We who are "new creatures in Christ Jesus" are seekers after the "Divine Nature," hoping "to escape the corruption that is in the world through lust." How inspiring the hope! "True is the word: If we died with him, we shall also live with him; if we endure patiently, we shall also reign with him; if we disown him, he will also disown us; if we are faithless, he remains faithful: for he cannot deny himself." "But faithful is the Lord, who will establish and guard you from the evil one." (2 Tim. 2:11-13 and 2 Thes. 3:3, Diaglott.) With "our beloved brother Paul," let us "do this one thing," "forgetting those things which are behind and reaching forth to those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

W. E. PAGE.

CANONIZING SAINTS

With us, as with the apostles in their writings, the word *saint* is used to designate the *truly consecrated* among professing Christians. See the use of the word in Rom. 12:13; 15:25, 26, 31; 16:15; 1 Cor. 14:33; 16:1; 2 Cor. 8:4; 13:33; Eph. 3:8; 4:12; 6:18; Phil. 1:1; Jude 3. But as the early church began to grow popular with the world, this Scriptural use of the word ceased very generally. Really the great mass of those who then came to profess Christianity because of its popularity were heathens and not truly converted to Christianity; and generally they were far from claiming full consecration of thought and word and deed to Christ's teachings and example.

It was at that time that the papal system was gradually shaped. And taking advantage of the idolatrous tendencies of the heathens then claiming to be Christians for the sake of worldly advantage and favor with the emperor, the idea was conceived and acted upon, of designating certain notably good or zealous persons of the past as saints, worthy of adoration and privileged to be meritorious intercessors between God and men, who might therefore be prayed to by the people. Thus Papacy presented to the heathen mind something very closely resembling the heathen worship to which they had long been accustomed. Their many gods found correspondence in the so-called trinity, the worship and images' shrines, etc., of Diana and other heathen goddesses were supplanted by those of the virgin Mary, styled The Holy Mother of God and Queen of Heaven; and the dead heroes, the demi-gods [lesser gods] of Greece and Rome were supplanted by the *dead saints* whom the Papacy specially authorized the people to make pictures and images of and to pray to. The work of formally declaring any man thus a "saint" is called canonizing, and is usually deferred until several hundred years after his death, when his sins and sometimes crimes were generally forgotten, and his virtues and graces then multiplied and garnished with accounts of wonderful fastings, miracles, etc., performed by him. Such, by Papacy's decree, suddenly became saints to be adored and reverenced.

One might suppose that such nonsense would be discontinued now; and that persistence in it would only expose Papacy to the contempt of the civilized people. For quite a long period indeed they were discontinued, and no new saints were canonized, but the present pope is a keen reader of human nature and sees that people of today "like to be humbugged," as Barnum expresses it, and he is reviving many of the old customs, and among others the canonizing of more saints.

It is not necessary to directly criticize this procedure; our readers, acquainted with God's Word, well know that all the true saints will be heralded and canonized in a much grander manner when the due time shall come; and by the true Christ, and not by a representative of Antichrist.

We present below a description of a recent canonization in the city of Rome, as given by a Protestant missionary there—Mr. M. C. Van Meter. He says:—

"The Hall of Canonization is over the vestibule as you enter St. Peter's. It is about 300 feet long, 90 feet in width and 75 feet to the ceiling, in the center of which is a golden halo with a dove descending through atmosphere such as veils Mount Blanc on a clear summer day. It was spanned by luminous arches of marvelous beauty and the place was flooded by the soft light of thousands of wax candles. At the far end where the pope was enthroned, stood his altar. Behind and above this was an indescribable 'glory,' the bright soft golden rays of which melted away in a pure atmosphere. In the midst of this halo was a silver ground, with nothing upon it, so far as we could see, but at the appointed moment figures began to develop until we had the Trinity in this 'glory,' surrounded by cherubim. The Father appeared like a monk; the Son as a little baby in his mother's arms, smiling as if pleased to see so many pretty things; the Holy Ghost in the form of a dove, but the virgin Mary was the great object of adoration. As represented there and accepted by the Pope, the Trinity was merely to 'fill up the picture,' to give it an interesting setting.

"Separated from the people were the reserved seats on either side, raised one above the other, covered with costly damask with golden cord and fringe. These were occupied by the various orders, viz.: Cardinals, archbishops, bishops, diplomatic corps, Roman nobility, the Pope's relatives, the representatives of various ecclesiastical orders, the Cardinal Secretary of State, with his officers, the major-domo of the apostolic palace, the pope's singers, etc. The Swiss and Palatine Guards, in their fantastic costumes, were the guards of honor. The galleries were occupied by distinguished visitors from all parts of the world.

"As early as 5 o'clock the people began to assemble in the square in front of St. Peter's, though the ceremonies were not to begin until 9 o'clock, and they knew they could see nothing until that hour. At least 50,000 people stood from three to six hours and looked at the building in which such mysterious work was being performed. This was the order within. First, congregation of the orders, procurators of the college of cardinals, lawyers of the consistory, private chaplains, cross-bearers, priests in chasubles (long gowns), two hundred bishops with white mitres and capes of silver cloth, embroidered with gold, archbishops, among whom were many Armenians, Syrians and Greeks, dressed with a richness and magnificence beyond description. After these came forty cardinals in their official robes, preceded by vergers, followed by their 'tail bearers' and 'gentlemen in waiting.'

"When all were seated, there was for a few moments the silence of the tomb. Then the Pope in his sacerdotal chair, under a golden canopy and *flabelli*, or immense fans, of ostrich and peacock feathers, surrounded by the pontificial court, was carried into the hall and seated upon the 'throne of God!' Extending his foot from under his royal robe, cardinals, archbishops and the others, in their order, came and kissed his hand, knee or toe, according to their rank. When this disgusting performance was ended the lawyers read the petitions for the canonization of these people, to which the Pope replied. Then he sang, 'Veni Creator,' placed the miter upon his head, and pronounced them saints! At this moment the great bell of St. Peter's was rung and in a moment the thousands of bells in the city were rung wildly. The telegraph, by arrangement, told the news in other cities, and thus, all over the land, bells were rung to tell the people that now there were others in heaven to plead for them.

"The Pope then signed the papers testifying that they were real saints and could be prayed to. Then he said mass and received the offerings for the occasion, consisting of a large historical candle, on which were painted historical scenes in the life of the saint, a silver cage with turtle doves, wild pigeons, canaries, and a box of bread and wine. He then bestowed the papal benediction and was borne out, and all retired in the order of their entrance. Thus ended this blasphemous demonstration of paganized Christianity."

This is the idolatrous and blasphemous system to which so many leading Protestants (so-called) are again turning with flatteries and compromises to gain her favor. This is the church which a Methodist bishop proclaims as a "great Christian camp;" which a Presbyterian minister affectionately owns as the Mother church to which he feels indebted for every doctrine he holds dear (Yea, verily!); which others declare must be conciliated by repeated concessions, until she is willing to own them as co-workers together with her.

We have no idea that the mass of *nominal* Christians will be able to discern the hypocrisy, idolatry and blasphemy of this imposing and deceitful counterfeit of the true church glorified; but the Lord's true sheep, who know the voice of the true Shepherd and will not follow another, need only to be informed of facts, to see plainly the steps they should take—that if they are in any district of Great Babylon, either Papal or Protestant, they should obey the call, "Come out of her, *my people.*"

WHAT SHALL WE SAY TO THESE THINGS?

"What, then, shall we say to these things? If God be for us, who can be against us?" "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:31, 29.

The early churches, whether composed of Jews or Gentiles, although they had accepted of Christ and had become his disciples, were still largely influenced by their former Jewish ideas and prejudices. The Jews, particularly, were slow to believe that now they merely stood on a common level with their Gentile brethren, having no pre-eminence whatever over the Gentiles; their only special favor, and a great one, though they failed to realize it as such, being in the fact that the gospel of the new dispensation was offered to them first. On the other hand, the Gentile converts, long accustomed to regard the Jews as the chosen people of God, were still disposed to grant them supremacy, and to be influenced by their prejudices. And until these prejudices were overcome, growth in grace, in the knowledge of the truth, and in the full assurance of faith, was greatly hindered. In order to fully appreciate the generous scope and breadth of the divine plan, the contracted views they had gained from God's dealings with Israel as a typical people must be dropped.

It was with this thought in mind, and that he might assist the Jews to a humble recognition of their position, as well as to encourage and strengthen the Gentile believers, that Paul wrote his remarkable letter to the church (the company of believers) at Rome, as well as various portions of his other epistles to other congregations. The Jews were all strong believers in election. They knew and gloried in the fact that God had chosen them for his people, and made promises with reference to them to their father Abraham, long before they were born, and that while he paid no attention to other nations, he gave to them continual evidences of his favor and care. He superintended their affairs as a nation, gave them his law, appointed their judges, overcame their enemies, chastised them for their sins, and comforted and blessed them when they turned from their sins back to righteousness; and finally he sent his Son to them to be their Prophet, Priest and King. Thus God was a father to them, and owned them as his children, while for the time he seemed to ignore all other nations. And his promise was, that through them, in due time, the other nations should be blessed.

But this favor of God to Israel did not have the effect of bringing them to loving, filial obedience and a hearty co-operation in God's plan, with a humble and grateful recognition of their constant dependence upon him. On the contrary, they were "a stiff-necked, rebellious house," puffed up with pride, as though they were worthy, and almost continually required the rod of correction. They were proud, and boastful of being the children of Abraham, concerning whom God had made so many wonderful promises; and though unworthy of any of God's favors, they were disposed to claim his favor on the ground of worthiness—as if they had merited it by keeping his law.

They thought they were *"the elect"* to whom pertained the adoption, and all the promises, and all the glory. And truly, they were the elect, and heirs of the promise to Abraham, in the only sense in which either they or Abraham could understand it; but there was a grander significance to that promise, intended for the spiritual seed of Abraham, which was entirely concealed until the dawning of the Gospel age, when it was brought to light and made manifest through the apostles—to the Jews first, and afterward to the Gentiles.

Paul's letter to the Romans was part of his effort to free both Jews and Gentiles from the former yoke of Judaism, and to lead them to implicit confidence in Christ as the end of the law for righteousness to every one that believeth, whether Jew or Gentile, as well as to give them a clear appreciation of the *chief* favor of God *now* offered, and the conditions on which it might be obtained.

Even among those Jews who had believed on Christ, there was still the disposition to put upon Gentile believers the yoke of Judaism, and to trust at least measurably in the Law for the favors now promised only through faith in Christ. Their experience for nearly two thousand years past should have proved to them, beyond a doubt, their inability to keep the Law and thereby merit God's favor; and had they not been so stiff-necked and proud, they would have been glad to realize their release from the condemnation of the Law, and to accept of God's favor in Christ on precisely the same terms offered to the Gentiles—the only terms on which they could receive it.

Paul's argument in this letter to the Romans is not to prove or disprove the doctrine of election: that doctrine was already accepted. But his effort was to prove from the Scriptures, that although God had elected or chosen them as a people in the past, that was no proof that they would always be the people of his special favor. They were not in their pride and hardness of heart to console themselves with the thought that they had Abraham for their father; "for I say unto you," said John the Immerser, "that God is able of these stones to raise up children unto Abraham." (Matt. 3:9.) God never meant to make such as they were at heart the heirs of his choicest favors. Israelites as a nation had proved their unworthiness, and had thereby forfeited the chief place of favor with God; for the promise that they should be the *chief* favorites was conditional—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation."—Exod. 19:5, 6.

The chief favor had been blindly forfeited by Israel as a nation, though it was still within the reach of any individuals of that nation who might yet comply with the conditions and become joint-heirs of this chief favor, together with their Gentile brethren. Paul declared (Rom. 9:1-5) that he had great heaviness and continual sorrow of heart, because Israelites, his brethren according to the flesh, were so foolish and blind as not to perceive the great favor offered to them, and to them *first*, as another and their last mark of special favor.

Then he adds (verse 6) that their failure as a nation to obtain the chief favor implied in the Abrahamic promise does not make the promise of God a failure. The fact that God could not own and use them, as a nation, to accomplish his work of the future, to bless all the families of the earth, would not thwart God's plan. On the contrary, Paul shows (verse 8) that the two sons of Abraham, Ishmael and Isaac, illustrated the fact that the *natural* seed of Abraham (Israel according to the flesh) would not inherit the chief blessings: for Ishmael was born in the ordinary course of nature, but Isaac, who typified the true heirs, was not so born, but on the contrary came by the exercise of divine power—not of the will of the flesh, but of God, for Sarah was not only barren but aged. (Heb. 11:11, 12; John 1:13.) The Apostle's argument is, that this fact of passing by of the first-born and natural offspring, in the type, and the giving of the blessing to one not naturally born, to one subsequently born by divine interposition and in fulfillment of the original promise, showed that the natural or fleshly descendants of Abraham would not obtain the great, promised favor, but that *another seed*, a spiritual seed, would be developed, begotten of God by the Word of truth, which would inherit all the privileges and honors contained in those promises.

This fact, that the *natural* heirs would be set aside as unworthy, and a later-born be granted the more honorable place, was illustrated also in the two children of Isaac—Esau being passed by and Jacob being accepted as the heir of the Abrahamic promises.

The rejection of Ishmael and Esau was not an injustice; it in no sense or degree related to their future, everlasting welfare. God had a great blessing to bestow, and Ishmael and Esau were made types of, to illustrate the unworthiness of fleshly Israel to inherit this great blessing, while Isaac and Jacob were made types of, to illustrate the selection of Christ and the Gospel church to be God's instrumentalities for blessing all the world, in due time. The rejection of Ishmael and Esau, and natural Israel whom they typified, leaves them under *no disadvantage*, but on the common general footing with all men and all nations, aside from the *"heirs* of the kingdom." In fact, they have an advantage over others by reason of the closeness of their natural relationship to the *"heirs;"* and they will be among the first to be blessed, when the true seed is completed and given the power to bless and restore the world.

The promise made to Abraham will have its fulfilment, not only in this higher sense to the children of God—Christ Jesus and the church, typified by Isaac and Rebecca who became his joint-heir,—but also to Abraham personally and those of his natural seed who have come, or shall come, into harmony with the divine plan; for there will be two phases of the Kingdom of God which is to bless all nations, an earthly and a heavenly phase. (See, MILLENNIAL DAWN, Vol. I., chapter XIV.) Thus the promise made to Abraham will "be sure to all his seed; not to that only which is of the Law [the natural seed], but to *that also* which is of the faith of Abraham, who [as a figure or type of God] is the father of us all . . . . *like unto Him* whom he believed, even God, who quickeneth the dead, and declareth those things which be not, as though they were." (Rom. 4:16, 17.) And this intention on God's part to recognize more than Israel in the covenant blessing is shown also in the declaration to Abraham,—"I have constituted thee a father for *many* nations." This proves, conclusively, that God had in mind, originally, the selection of the promised *seed of blessing*, of which Christ

is Head and Lord, as well as Redeemer.—Gal. 3:16, 29.

In the clearer light of the then dawning dispensation, Paul showed that Israel had nothing whereof to glory over Gentile believers in Christ; that though they had been the called and favored people of God from the very beginning of their history, their continuance in that favor beyond the limit of their special dispensation was contingent upon their worthiness—in other words, upon their meekness and faith in the Messiah, and in the advanced truths of the new dispensation, then being declared by his faithful apostles.

Israel as a nation had already forfeited its privileges as God's favorites, but to individuals of that nation who were in the right condition of heart, this highest favor was first offered, yet on precisely the same terms that it was shortly after offered to the Gentiles: "For" he adds (chap. 10:12), "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." The class which God had fore-ordained should receive this chief favor was to be composed of those who should be "conformed to the image of his Son." (Rom. 8:29.) They must all have his likeness, be meek and lowly in heart, desiring only to know and to do the will of God at any cost or any sacrifice of their own will. This class God fore-knew or fore-ordained to receive "the fatness of the Abrahamic promise;" and to all of this class, whether found among Jews or Gentiles, the promise is *sure*. They shall be joint-heirs with his Son in the glory of his kingdom, and among them all distinctions of Jew and Gentile are obliterated; for unto this honor these were fore-ordained before the foundation of the world. These are the antitypical seed of Abraham, the children of God, "the elect according to the fore-knowledge of God," not as individuals but as a class, to whom belong the promises of eternal glory.

Then, dear reader, if you are of this class thus conformed to the image of God's dear Son, if like him your will and effort is simply to know and do the will of God, if you are meek and lowly of heart, ready to receive instruction and profit by it at any cost, then take courage: you may thus be sure that you are one of those called to be of this elect class, and that you have accepted the call and are accepted in God's plan as a probationary member of the class fore-ordained to receive this divine honor of the kingdom. But if you have not this image of Christ, do not deceive yourself, you are not of the elect class; for "if any man hath not the spirit [this mind or likeness] of Christ, he is none of his."—Rom. 8:9.

Oh! says some timid one, but I am so unworthy, it surely is not for me; I am conscious every moment of my imperfection and short comings.

That may be very true, yet if you have the likeness above referred to, the prize is open to you. God knows your weaknesses and short-comings; he knew it before he called you; he knew you could not keep his law perfectly, though you would greatly desire and try to do so; and so before he called you he made abundant provision for your justification. You were justified freely from all things by the death of Christ, your Redeemer. (Rom. 3:24.) "Whom God called, them he also justified." Not one was ever "called," *i. e.*, invited to run for this kingdom prize, who was not first justified; and moreover, all "whom he justified, them he also honored" [*doxazo*, honored; "glorified" is a poor translation] *with a "call."* (Rom. 8:30.) Therefore, every called one is justified, and every justified one is honored with a call. It is for this purpose—that they might be eligible to the high calling—that *any* are justified (reckoned righteous through the imputed righteousness of Christ) in this age. And no one is thus justified by God through Christ, who has not repented of sin, believed on Christ as his Redeemer, and who does not humbly desire and endeavor to do the will of God.

And if those thus justified and called heed the call and comply with its conditions—presenting themselves living sacrifices to God, with the same meek, obedient and teachable spirit, resolutely endeavoring to fulfill those conditions—they are sure of the great reward, the grandest favor in the gift of God, even though to other eyes than God's they may seem very unworthy, because of unavoidable weaknesses and imperfections of the flesh.

What a full provision is this for us: that, though you be Jew or Gentile, bond or free, rich or poor, learned or ignorant, weak or strong, the promise, the very fatness of the Abrahamic promise, is for you, if you are Christ's, and being conformed to his image. Make your calling and election sure by continuing to conform to his image, faithfully, unto death.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." We are not promised the luxuries of this life—ease, comfort, health, friends, etc., etc. On the contrary, we are fore-warned to expect the very opposite—enemies, persecutions, and the loss of all things, though we are promised that these ills of the present time, patiently and faithfully borne for the truth's sake, shall work out for us a far more exceeding and eternal weight of glory, and that all of them shall work together for our good.

What then shall we say to these things? If God, with all his power, and wisdom, and love, be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Could he manifest his love in any stronger way than that? Could he show us by any stronger evidence, how freely he will give us all the glorious things which his exceeding great and precious promises lead us to hope for? If we would yet more fully assure our faith, let us remember our dear Lord's words—"Fear not, little flock, it is the Father's good pleasure to give you the kingdom;" "for the Father himself loveth you."—Luke 12:32; John 16:27.

Well may we then ask, If God be for us, who can be against us? Puny indeed is the arm of flesh that is raised against the saints in defiance of the Almighty. Who shall lay anything to the charge of God's elect? It is God himself that justifieth. The supreme Judge of the supreme court has acquitted, once forever, all that are *in* Christ.

Who is he that condemneth? Surely not our Lord Jesus, for he also commended his love toward us in freely giving his life for our redemption. Yea, more, he is even now at the right hand of God, making intercession for us,—not in the sense of pleading with the Father to do for us what he already planned and arranged to do, but his very presence at the right hand of power is the constant and availing plea for our salvation, proof that God's law was satisfied, that the claims of justice, which were against us, are fully met and forever canceled. Who, then, is he that condemneth, and seeketh to convince us that we are still condemned, that we are not justified freely from all things by the precious blood of Christ? It is the adversary! Beware of his deceptions, whether from within or without, or whether saint or sinner be his mouthpiece.

If such be the love of Christ, who shall separate us from his love? You may have no charms in the eyes of the world; you may be old, deformed, awkward, crippled, blind, deaf, unlearned, illiterate, sick, despised, ridiculed, hated, friendless, poor, and persecuted; but no matter, these things cannot separate us from the love of Christ, or from the love of our Father, if we have the image of his Son. "Hearken, O daughter," says the Psalmist (45:10, 11), "consider and incline thine ear, forget also thine own people and thy father's house"—forget the world in the sense of any cravings or desires for its approval or favors, and let your interests and affections be bound up with Christ's, and let your rejoicing be in the fact that you are called to be his bride. "So shall the King greatly desire thy beauty." Thou art beautiful already in his eyes; for he looks upon the heart and reads its loyalty to him.

Yes, says the Apostle, and "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:39.

When you have bitter persecution and affliction, and worldly professors of Christianity look on and say, He is an evil-doer and therefore the Lord will not permit him to prosper, heed it not, but keep on your way rejoicing in the Lord and in the privilege of bearing some of the reproaches that were heaped upon him, and let his word comfort you: "In the world ye shall have tribulation, but in me ye shall have peace." Then forget the world and its opinions, that you may the more fully enjoy the peace of God which passeth the understanding of all others than this elect class.

Call to mind also, for your comfort, how God's elect ones, to whatever position he had called them, were always thus tried. Paul in Rom. ix. cites the cases of Jacob and Esau. Jacob was the chosen, the beloved one, and Esau was loved less and not chosen; yet it was Jacob that suffered tribulation, while Esau flourished and increased in goods. So also the chosen nation of Israel was disciplined under suffering, while other nations took their own course and received no discipline. The present is the time of discipline to the chosen ones. What son is he whom the Father chasteneth not? If we receive no chastisement, then we may be sure we are not sons.

Then what shall we say to these things? Is there any space left for doubts and fears? May we not have the full assurance of faith, in proportion as we are faithfully conformed to the image of God's dear Son, in meekness and entire consecration to the will of God? The promise of God is not to the fearful and unbelieving, but to those who like Joshua and Caleb say, Since God has called us, we be fully able to

go up and possess the land of promise. What God has promised, he is able also to perform: "Faithful is he that calleth you, who also will do it." (1 Thes. 5:24). The promise is to the called and chosen [accepted] and faithful. Let us prove faithful!—Rev. 17:14.

"What more can he say
Than to you he hath said:
You who unto Jesus
For refuge have fled?"

THE CHILDREN'S TOWER

"What kind of helps have you for children? I wish there were a TOWER that children could understand."

We have no reading matter specially designed for children, and we cannot refer you to any papers or books setting forth God's plan in a manner suited to the comprehension of children. Nor would such a thing be possible. Though children's minds, unprejudiced, are specially susceptible to the truth, and they seem to drink in the beautiful story of Jesus and his love, his redemptive work and work of restitution, yet children need personal teaching and living example. As you study the divine plan, and come to understand it more and more clearly, live it and teach it, step by step, simplifying it and diluting it, so as to bring it down to the comprehension of each of your children—even little tot whose eyes will open wide with wonder as she will question you regarding the wonders of restitution in the Millennium.

Study the principles of the divine will and show your children, by word and example, how to apply them in the everyday affairs of life. The parent is the very best instructor for children, and it is a very mistaken idea to hand them over for religious training to the Sunday Schools, where they actually receive little to profit, but very much to engender and to cultivate pride and love of display.

There are some children's papers and books which, if carefully selected, would be aids to moral culture. But as a general thing light literature is placed in the hands of children on the supposition that they are not capable of appreciating books of merit and usefulness, until the taste for light reading is formed, to the exclusion of that which is wholesome and good. When they are able to read well, they are able to appreciate something worth reading.

The parents, then, should be the TOWERS of strength for their children, their teachers both in morals and theology, and God will add his blessing to your earnest efforts. Not only will the children be blessed, but you will be blessed also by faithfulness in this matter. You cannot transfer to a Sunday School teacher, or any one else, the responsibilities which as a parent you owe to your children, to train them in doctrine and practice conformably to the spirit of God's Word. If you have brought children into the world, you have an obligation toward them in God's sight, until they reach years of discretion, which must not be set aside, even to take part in the glorious and important work of preaching and teaching the truth to the more matured.

A brother recently confessed sorrowfully, that before he came to see the truth regarding God's plan of the ages, he used to spend his Sundays in church (sectarian) work and Y. M. C. A. work from morning till night, and paid almost no attention to his own family's spiritual matters, the very duty which should have taken precedence to all others. He was led astray in this, as many others have been, by a false theology, by the mistaken idea that God had sent him to "*save souls*" from eternal torment.

This brother, no less zealous now, has his judgment more correctly guided, has received "the spirit of a sound mind" from an unprejudiced study of God's Word. Now he sees that Christ's death *redeemed* all from death, and that in God's "due time," in the Millennial age,—

"He comes to make his blessings flow
Far as the curse is found."

And he sees that now it is his privilege as one who has found Christ and tasted of his favor, to tell these good tidings to all who *have ears* to hear, beginning with his own household; and as for those who have no ear for the good tidings, he now sees that he need not agonize for them, because God has already arranged that they all *must* come to a knowledge of the truth, concerning his goodness and abundant provision for them, that all may be saved, if they will, not from torments, but from the second death—from extinction—and have everlasting life. His is now a reasonable joy and peace and a reasonable service—based upon the reasonable teachings of the good Word of the good God.

God bless the dear children; and may the consecrated parents, instructed and equipped of God and invested with a just and love-inspired authority over their children until the years of maturity are reached, be indeed their towers of strength, training them up in the nurture and admonition of the Lord, until through their instrumentality young manhood and blooming womanhood shall come forth with strong hearts and ready hands and consecrated wills to take part in the Master's great work.

We are pleased to learn, from several quarters, that children of the saints are receiving the truth and catching its spirit, and that some at the early ages of ten and twelve are active missionaries to the extent of their ability. Elsewhere in this TOWER you will find a suggestion as to a way in which the children may do effective harvest service; and a way, therefore, in which busy mothers can do some harvest work by proxy.

MRS. C. T. RUSSELL.

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VIEW FROM THE TOWER

How few there are who put together and see the relationship of those three statements of the prophet Daniel: (1) "*Many shall run to and fro*" [referring to the general and rapid intercommunion between the people of the earth]; and (2) "*Knowledge shall be increased*" [the direct consequence of the intermixture of various peoples and their various ideas]; and (3) "*There shall be a time of trouble such as was not since there was a nation.*"

Many who can see that the great and general increase of knowledge, of our day, is the result of the interchange of thought among the people—by means of printing, railroads, telegraphs, etc., etc.—fail to see that this very increase of knowledge is not producing happiness and contentment, but that, on the contrary, it is producing discontent and unhappiness; and this increasingly, as the knowledge increases; so that ere long it will lead to a fratricidal strife, and in general to just what the prophet has foretold—"a time of trouble such as was not since there was a nation."

It cannot be denied that the grandfathers of the present generation, with a less degree of general intelligence than their children of today, with fewer of the comforts, conveniences and luxuries, were much more contented, and hence really much happier, than their children who possess these favors which are the results of increased knowledge. Shall we conclude, then, that knowledge is an injurious thing, and not a blessing?

The negroes of the South were probably happier fifty years ago, in slavery, than they now are; and though now possessed of many more privileges than were ever before accorded them, yet the reports are that a race war, between blacks and whites, is to be feared. It was an increase of knowledge that led public sentiment to a repudiation of human slavery, and that emancipated the slaves; and it is a fuller *knowledge* of his rights as a man, under the law of God, and as a citizen, under the Constitution of these United States, that is stirring within the hearts of the negroes a desire for more and more, until they shall feel satisfied that they have their full proportion of the rights, privileges and common blessings of our day.

Is knowledge an evil thing, an injury to society, then? we again ask.

Many would answer, "Yes, it is an evil thing: the lower classes of society would be wholly ungovernable, if all class-distinctions were obliterated, if they were not under the wholesome *restraints* at present exercised by society, which is well supported by the nominal church, which in turn is well upheld by the most intelligent, influential and most wealthy element of society. If the priestcraft and superstitions of the dark ages are vanishing before the greater intelligence of the nineteenth century, something must be found as a substitute therefor, else *we* shall lose the control of society; the masses will become so independent and dictatorial that we will be hindered from carrying on our governmental and business plans, which,

while they have accrued to our own interest, specially and chiefly, were really better for the masses too, as evidenced by the growth of their ambition and discontent as their knowledge and privileges are increased. 'Let us put on the brakes! Let us stop the spread of knowledge or it will wreck our social fabric!' "

And to this expression the Papacy would breathe a fervent (though inaudible) "Amen!" and reflect upon its glorious career in the dark ages when priestcraft and superstition held full sway, and the pope was owned to be "another god on earth." And many nominally Protestants, some of them earnest, intelligent persons, would take a similar view, except that they would like to preserve the intelligence and liberty of the educated and wealthy, remembering with dread the time when Papacy held such control that even their classes dared scarcely to think, let alone to act or speak.

Our answer to the question is, The fault lies in the imperfection of the social fabric and not with the increasing knowledge which threatens to wreck it. True, a knowledge that is only *partial* may for a while work more harm than good; for as some one has said—

"A little knowledge is a dangerous thing;
Drink deep, or taste not the Pierian spring."

It would be better for all concerned, if full, absolute knowledge were general; all would then be more quickly adjusted, no doubt; the struggle would be shorter and sharper, and a new arrangement of human affairs, a new social fabric, suited to the increased knowledge and recognizing every individual's rights to the fullest extent, would supersede the present order. But this is not possible; knowledge must come gradually and individually; God's *"due time"* has come for knowledge to be increased, but he will not bring it about miraculously but by natural means, such as the "running to and fro" of men and ideas. God's method will not only bring about the great time of trouble predicted, but it will also give mankind a valuable and lasting lesson on *justice*, which will enable each, thereafter, to look fairly upon another's rights as well as his own, when their interests differ.

The result of God's method of introducing knowledge will be that the old social fabric in the hands of the small class of favored ones—intellectually, financially and politically—will endeavor to remain, to continue itself upon the old lines and principles;—merely stretching itself a little more to accommodate itself to the increasing pressure from expanding ideas of the people in general. Yet all the while its general structure prevents its expansion much beyond its present limits, and each increase of pressure from within adds to the strain upon both the people and the present social structure. The present liberty and privilege and share of earth's blessings accorded to mankind in general would have been grand and benevolent beyond appreciation in the "dark ages," but now it fetters and frets the masses, because knowledge has increased; and they will continue to fret and strike and plot until *in everything* they have their full share of all blessings, comforts, privileges, advantages and liberties as men; as common heirs of the world and its *natural* advantages. In this the masses respond to the principle of *selfishness;* even as the upper class of society, actuated by a similar *selfishness*, seeks not only to hold present wealth (which is at least an excusable weakness,) but also to perpetuate the present social structure which so greatly favors the already favored class.

It is the new wine in the old wine-skins (Matt. 9:17) over again: it is the new principles, of justice and equality among men, the principles which must prevail during the Millennial age, that are now stretching the old system of things and which ultimately will burst and destroy the present social order in a period of troubles, disaster and anarchy. What lessons both parties will learn, regarding each other's worth and rights in that dark day! Thank God, his children are also advised by his Word of the glorious Day to follow, in which society shall be reorganized (the *"new* earth") under the blessed influence of the Lord and the glorified Church (the *"new* heavens"), upon a basis of fullest justice to all,—under the gracious provisions of the New Covenant.

* * *

Many conscientious and even benevolent minds fail to see wherein the present social structure is unfair, or wherein it grants greater privileges to one than to another: and in amazement they inquire: "Do you mean to suggest that all who, by careful, prudent living, by industry and temperance in all things, have accumulated a few hundred or a few thousand dollars for their old age, that they may not be chargeable to any, should divide this product of industry and frugality with others who have been too indolent to work, or who have wasted their earnings in a wild, profligate course, and who would soon waste also the accumulations of others to their own injury?"

No; such a view is held by few—by very few, if any, even among the reckless, professed anarchists. It is too much the case that people who are being actually pinched by want, and who have a little money laid aside for old age or "a rainy day," feel that their interests lie across the path of any social reorganization; and such too often dismiss all suggestions that the present social structure is imperfect and could be improved upon for the general good—for the benefit of the poorer class—without doing any *injustice* to the wealthier class; without interfering with a single one of their *rights* or a single dollar they already possess. Although, we confess, such a just and equitable re-adjustment of the laws would make it less possible for a few to become suddenly very wealthy, or others equally industrious and sober and careful to become miserably poor.

But our overly-conservative friend further inquires: "Is not the present social arrangement a necessity? What would the miserably poor do if it were not for the benevolence of the rich? How could railroads and large manufacturing establishments be built and conducted were it not for the immensely wealthy class?"

We answer: There are plenty of people who have sufficient intelligence to conduct large manufactories, railroading, etc. Our United States Government is a practical illustration of the principle; and the Postoffice department is another. Where private interest and competition alone control, selfishness is sure to prevail. And the result must be to reduce labor to the lowest point and keep it there; and to produce combinations and trusts, to offset competition and add thereby to the wealth and influence of those who have capital, and to keep at the foot of the ladder those who have none. Nor would a reconstruction in this line imply the same reward for unskilled, uneducated labor as for skill and education: we have this also illustrated in the Government and in the Postoffice, where various salaries are paid according to proficiency and ability, but where selfishness and greed can reduce none to starvation wages, or unhealthy conditions or oppressive overwork.

That something is radically wrong with society as at present organized all must admit. It was probably at one time as good an arrangement as could have been made, and doubtless served a good purpose; but its usefulness has been outgrown with the general increase of knowledge. And instead of endeavoring to curb knowledge, in order that people may be happy and contented under the old conditions, we should increase the knowledge and change the social conditions to correspond.

Look, for instance, at the great London strike: in which the laborers about the docks and wharfs are seeking to improve their condition, just a little. Note the reply of the managers of the Docking Company: that, though the advance asked was not very large for each laborer, yet there being so large a number of them, it would mean a large sum of money in the aggregate, equaling the interest on a very large sum. If the small increase of salary to each man were granted, it would reduce the dividends of the Dock Company, and thus depreciate their property. But who or what is this Dock Company? It is a corporation which, by investing capital in building docks for shipping, in the port of London, long since gained a monopoly of the suitable water-front of the city, and which doubtless long since repaid to the investors the original investment with a good interest and has probably "watered" its stock several times, but still maintains its hold upon its franchises; and which long ago ground down its laborers, who are of the poorest class of London's poor, to as little as would enable them barely to live, in order that its managers could return larger and larger dividends to the share-holders. And now, notwithstanding the increase of general blessings, conveniences and knowledge, the managers and stockholders would selfishly reap all the benefits, and would deny the poor laborers any. And their fear is not only for the present increase demanded, but for the future. They know that even at the advance the laborers are not sufficiently paid, and they fear another and another demand. "Give them an inch and they will want an ell" is the saying, and it is true; and inch by inch it must be given, until they get all that their labor and skill honestly entitle them to, which is not less than an economical but a comfortable living.

Around those very docks of London charitable people have for years kept up cheap restaurants, and coffee and lunch wagons, from which many of these poor were supplied with one or two meals per day at much less than the cost of the food—one cent for a bowl of soup and one cent for a tin of pudding. These charitable arrangements speak loudly of sympathizing hearts who helped supply the additional cost, as

well as of those of the attendants who take turns in giving their time to the benevolent work of serving these stalls, wagons, etc. Doubtless some who hold stock in the Dock Company, and who draw their dividends, use a portion in this or in some other "sweet charity," and thus show the noble side of their hearts. But, such should realize that the proper thing to do is, to so right and reconstruct society and its laws that such men as are industrious should be enabled to work, and that at such a moderate compensation as would enable them to have enough to eat without appealing to charity. There will be much less need for "sweet charity" (though still plenty of room for it) when *sweet justice* comes to be rightly seen and practiced.

In this land, though justice is not yet quite even-handed, and though the laws have not yet been fully arranged to thwart monopolies and trusts, there is certainly much less room for complaint of injustice as well as much less opportunity for charity. It is in the old world that the greatest changes must be expected. Nor is it in England alone, or even specially, that the foretold "trouble" is brewing, as a result of growing intelligence and the effort of the masses to secure a fuller share of the bounties and blessings of our day: our readers saw recently in the secular press accounts of the greatest strike of coal-miners ever known in Germany. So intense was the feeling, and so wide-spread the strike, that a revolution was feared, if the poorer classes got to see their strength, and the Emperor of Germany condescended to assist in compromising the difficulty. The following clipped from the *New York Tribune*, gives a picture of the condition of things in another part of Europe:—

"Standing in one of the ante-rooms leading to the office of the Mayor of the city of Amsterdam on a January morning four years ago, a spectacle was presented which seems to an American citizen a proof that the Millennium has not yet arrived. The previous afternoon a meeting of the unemployed laboring men had been held in Vondel's Park, and the crowd was so immense that the city authorities became alarmed with the thought that a bread riot might take place at the close of the meeting, so the Burgomeester issued a proclamation informing the people that his office would be open for audience on the following day. Never before in the history of that city had an interview of the workingmen with the Chief Magistrate been allowed; a certain proof of the sombre political atmosphere overhanging Amsterdam. The City Hall was overflowing with a crowd of pale, emaciated-looking men, holding in their hands certificates signed by the Prefects of Police that the bearer was actually in sore need of bread. According to the official list, signed by the Mayor's secretary, 2,243 certificates of this description were handed in that day. The streets leading to the City Hall were crowded with women and children, and when at 4 o'clock in the afternoon the city fathers gave orders to distribute 1,500 loaves of bread, the scenes enacted defy description. Men and women fought like ravenous beasts to obtain a loaf of bread, and in fifteen minutes the supply was exhausted. In the Leydsche Straat, an American lady inquired the cause of the multitude of men, women and children rushing as if demented toward a common centre of the city. Being informed that the amount of bread given out at the City Hall had not half supplied the hungry ones, she entered a bake shop and bought out the stock on hand. Seven hundred and three loaves of bread were passed out the door to the people, who by their instant sampling of the gift, proved that dry bread was an absolute necessity to them.

"The city press in general deplored the situation of affairs, but being under the strict surveillance of the Government, were very careful to express their thoughts in guarded language. It was stated that a woman with three little children was found in a small room actually starved to death, her husband being unable to procure bread by labor and being too proud to beg for his dying family. Below this statement in the same newspaper column was a notice that the Foreign Missionary Society at their meeting the night previous had raised 25,000 gulden ($10,000) to supply the foreign field. To give the starving workmen of Amsterdam something to do seemed not so necessary as to supply the inhabitants of Africa with Bibles and missionaries, and yet Americans wonder that European workmen become socialists."

* * *

How often the generous and the selfish elements of fallen men are thus displayed side by side. The $10,000 raised for the heathen, to help keep some of them, as the donors doubtless supposed, out of an eternity of torment, speak of a sympathy which we must commend; while the hungry thousands at their own doors speak of unjust social regulations and laws, and of a selfishness on the part of the wealthy class which, seeing this, refuses or neglects to rectify those laws, lest its own march to greater wealth and perhaps further subscriptions for foreign missions should be interfered with.

In our next issue we may point out briefly some of the defects of present social laws and customs, but suffice it now that we have pointed out that the trouble now gathering, described by Daniel as "a time of trouble such as was not since there was a nation," is coming just as he, under divine guidance, foretold—as the result of interchange among men and the consequent increase of knowledge, as we are now witnessing it on every hand.

Just a word of exhortation: To the few brethren who have means, and to all according to ability, we would say—Remember first of all to practice *justice* in all your conduct; then be as charitable as the Master's funds in your hands will in your judgment permit of. Remember that you are merely a steward and are to handle the Lord's money according to his will as nearly as you can know it. The poorer brethren we exhort to *peace, patience* and *charity*. This conflict is not one in which the saints are to take part: it is the world's part in the "Battle of the Great Day." Our part in the conflict is to uphold God's Word, truth against error; and we will have plenty to do in our own quarter, if faithful. Even if you feel that you are being unjustly dealt with, do the best you can, but live peaceably. The Lord will avenge any wrongs you may suffer, so far as that part is concerned; and in any case we can look with a great deal of sympathy upon the selfish, remembering and pitying their fallen condition and rejoicing that the grand time of righteousness and restitution is nigh.

YIELD NOT TO FEAR

"Poor, fainting spirit, still hold on thy way—
The day is near!
True, thou art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.

"The coming night is mournful, but look on—
The dawn is here!
Soon will earth's shadowy scenes and gloom be gone;
Yield not to fear:
The mountain's summit will ere long be gained,
And thy bright hopes with joy and peace attained.

"'Joyful through hope!' thy motto still must be—
The dawn is here!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet:
The way is short, though rough; the end is sweet."

THE AUTHORSHIP AND CREDIBILITY OF THE BIBLE

2 Tim. 3:16.

While the Bible is generally accepted by Christian people as of divine authority, comparatively few are able to clearly state just why they so esteem it. The internal evidence of its truthfulness, and its grandeur of doctrine, are the principal evidences on which its testimony is, and should be, generally received; and truly these are strong, and convincing of its divine authorship and authority; yet the man of God who would be thoroughly furnished with the truth, and armed against every attack of skepticism, should endeavor to know all he can of the time, manner, circumstances, etc., under which it was written; whether it has been preserved free from corruption; and whether in its present condition it is worthy of full confidence. Let us, therefore, briefly consider what testimony we have to the credibility of the Sacred Writings.

From numerous expressions, references and quotations in the New Testament by our Lord and the apostles it is evident

that a certain body of writings was at that time considered to be of divine authority. The Sacred Scriptures then in existence are now characterized as the Old Testament Scriptures (the Scriptures of the Old or Law Covenant), while that which was added by our Lord and the apostles is termed the New Testament (the New Covenant) Scriptures.

No other book which the world has ever known has such a history as the Bible. Its origin and authorship, its antiquity, its wonderful preservation in the midst of the unparalleled and continuous opposition which sought to destroy it, as well as its diversity and teaching, make the Bible the most wonderful book in existence.

It is a collection composed of sixty-six separate books, written by about forty different writers, living centuries apart, speaking different languages, subjects of different governments, and brought up under different civilizations. Over 1500 years elapsed between the writings of Moses and of John.

As no other reliable history dates so far back as the Bible, we are obliged to look *mainly to its own internal evidence*, as to its origin, authorship, and the reason for its existence, and indeed for its credibility in every respect; and further, we should look for such corroboration of its statements as reason, its own harmony with itself, and with other *known facts*, and subsequent developments furnish. And indeed this is the evidence of reliability on which all history must rest. To such evidence we are indebted for all our knowledge of past events and of all present events as well, except such as come under our own immediate observation. He who would cast away Bible history as unworthy of credence, must on the same ground reject all history; and to be entirely consistent, must believe nothing which does not come under his own personal observation.

If its statements, thoroughly understood, are contradictory, or are colored by prejudice, or are proven untrue by a *positive* scientific knowledge, or if subsequent developments prove its predictions untrue, and thereby show the ignorance or dishonesty of the authors of the Bible, then we may reasonably conclude that the entire book is unworthy of confidence, and should reject it. But if, on the contrary, we find that a thorough understanding of the Bible, according to its own rules of interpretation, shows its statements to be in harmony with each other; if it bears no evidence of prejudicial coloring; if many of its prophecies have actually come true, and others admit of future fulfilment; if the integrity of its writers is manifested by unvarnished records, then we have reason to believe the book. Its entire testimony, historic, prophetic, and doctrinal, stands or falls together. Science is yet in its infancy, yet in so far as positive scientific knowledge has been obtained, it should and does corroborate the Bible testimony.

INTERNAL EVIDENCES

Those who will make a study of the Bible plan will be fully convinced of the conclusive evidence of the credibility of the Sacred Scriptures, which is furnished in the purity, harmony and grandeur of its teachings. Outside of the Scriptures we have nowhere to look for an account of the circumstances and motives of the earliest writers: but they furnish these items of information themselves, and their integrity and evident truthfulness in other matters is a guarantee in these.

Our first definite information with reference to the Sacred Writings is afforded by the direction given to Moses to write the law and history in a book, and put it in the side of the ark for preservation. (See Exod. 17:14; 34:27; Deut. 31:9-26.) This book was left for the guidance of the people. Additions were made to it from time to time by subsequent writers, and in the days of the kings, scribes appear to have been appointed whose business it was to keep a careful record of the important events occurring in Jewish history, which records —Samuel, Kings, Chronicles—were preserved and subsequently incorporated with the Law. The prophets also did not confine themselves to oral teachings, but wrote and in some cases had scribes to record their teachings. (See Josh. 1:8; 24:26, 1 Sam. 10:25; 1 Chron. 27:32; 29:29, 30; 2 Chron. 33:18, 19; Isa. 30:8; Jer. 30:2; 36:2; 45:1; 51:60.) As a result we have the Old Testament Scriptures, composed of history, prophecy and law, written by divine direction, as these citations and also Paul's testimony (2 Tim. 3:15, 16) prove. These writings collectively were termed "The Law and The Prophets," and the Hebrews were taught of God to esteem them of divine authority and authorship, the writers being merely the agents through whom they received them, They were so taught to esteem them, by the miraculous dealings of God with them as a people, in confirmation of his words to them through the prophets, thus endorsing them as his agents (See Exod. 14:30, 31; 19:9; 1 Kings 18:21, 27, 30, 36, 39); and further by the establishment and enforcement of the Mosaic law.

The political interests and the religious veneration of the Israelites, under God's immediate overruling and protection, combined to preserve and protect these writings from contamination. Religiously, they were rightfully regarded with the deepest veneration, while politically they were the only guarantee which the people possessed against despotism. The Jewish copyists regarded these documents with great veneration. A very slight error in copying often led them to destroy it and begin anew. Josephus says that through all the ages that had passed none had ventured to add to, take away from, or transpose, aught of the Sacred Writings.

In the degeneracy of the Jewish nation, under the idolatrous administration of the successors of Rehoboam, these Sacred Writings fell into disuse and were almost forgotten, though they seem never to have been taken from their place. In the reformation conducted by Josiah, they were again brought to light. Again, in the Baylonish captivity this book was lost sight of by the Israelites, though it appears that they were accustomed to meet together in little companies in Babylon to be instructed by the scribes, who either taught the Law from memory or from copies in their possession. On the restoration of the Jews to Jerusalem, the Scriptures were again brought out, and Ezra and his companions read the law to the people, commenting upon and explaining it. (Neh. 8:1-8.) This public reading of the Scriptures was the only means of keeping them before the people, as printing was yet unknown and the cost of a manuscript copy was beyond the reach of the people, very few of whom could read. At the time of our Lord's first advent, these O. T. Scriptures existed substantially as we have them today, as to matter and arrangement.

One of the strongest evidences of the authenticity of the O. T. Scriptures is found in the fact that the law and the prophets were continually referred to by our Lord and the apostles as authority, and that while the Lord denounced the corruptions of the Jewish Church, and their traditions, by which they made void the Word of God, he did not even intimate any corruption in these Sacred Writings, but commends them, and refers to and quotes them in proof of his claims.

In fact, the various parts of the entire book are bound together by the mutual endorsement of the various writers, so that to reject one is to mar the completeness of the whole. Each book bears its own witness and stands on its own evidence of credibility, and yet each book is linked with all the rest, both by their common spirit and harmony and by their mutual endorsement. Mark, for instance, the endorsement of the account of creation in the commandment of the law concerning the Sabbath day.—Exod. 20:11. Also compare Deut. 23:4, 5; Joshua 24:9; Mich. 6:5; 2 Pet. 2:15; Jude 11-13; Isa. 28:21; Hab. 3:11; Matt. 12:40.

THE NEW TESTAMENT

The earliest copy of the New Testament known is written in the Syriac language. Its date is estimated to be about the year A. D. 100. And even at that early date it contained the same books as at present with the exception of the Second Epistle of Peter, the Third Epistle of John, Jude and the Book of Revelation. And these omitted books we know were written about the close of the first century, and probably had not been widely circulated among the Christian cogregations at that time. All the books of the Old and New Testaments as we now have them appear, however, in the Greek, in the Sinaitic Manuscript, the oldest known Greek MS., whose date is about A. D. 350.

The first five books of the N. T. are historical, and present a clear and connected account of the life, character, circumstances, teachings and doings of Jesus of Nazareth, who claimed to be the Messiah promised in the O. T. Scriptures, and who fully substantiated his claim. The four accounts of the Evangelist, though they differ in phraseology, are in harmony in their statements, some important items being recorded by each which seem to have been overlooked by the others. These Evangelists testified to that of which they had positive knowledge. The Apostle John says: That which we have seen and heard declare we unto you—"that which was from the beginning (the beginning of the Lord's ministry), which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: for the life was manifested, and we have seen it, and bear witness." (1 John 1:1-3.) They testify also that they saw Christ after his resurrection. The fifth book presents a valuable account of the doings of the Apostles after their anointing with the Holy Spirit, of the establishment of the Christian Church, and of the first preaching of the good news to the Gentiles.

The Apostolic Epistles were written to the various local congregations or churches, and were directed to be publicly read, and to be exchanged among the churches; and the same authority was claimed for them by their writers as that which was accorded to the O. T. Scriptures. (1 Thes. 5:27; Col. 4:16; 2 Pet. 3:2, 15, 16; Heb. 1:1, 2 and 2:1-4.) These letters and the five historical books were carefully preserved and were appealed to as authority in matters of doctrine.

The letters of the apostles, claiming, as they did, divine authority equal to that of the O. T. Scriptures, were treasured and guarded with special care by the various congregations of the early church. The New Testament was completed by the Book of The Revelation, about the close of the first century A. D., after which, these epistles, etc., began to be collected for more permanent preservation.

The original copies of both the Old and New Testaments have, of course, long since disappeared, and the oldest manuscript (the Sinaitic) is reckoned to have been written about three centuries after the death of Christ. Those of earlier date were either destroyed in the persecutions under which the church suffered, or were worn out by use. These oldest manuscripts are preserved with great care in the Museums and Libraries of Europe. During the Middle Ages, when ignorance and corruption prevailed and the Bible was hidden in monasteries away from the people, God was still carrying on his work, preserving the Scriptures from destruction even in the midst of Satan's stronghold, the apostate Church of Rome. A favorite occupation of the monks during the Middle Ages was the copying of the manuscripts of the N. T., which were esteemed as relics more than as God's living authoritative Word;—just as you will find in the parlor of very many worldly people handsome Bibles, which are seldom opened. Of these manuscripts there are said to be now more than two thousand, of various dates from the fourth to the fifteenth centuries. The quiet seclusion of those monks gave them special opportunities for careful copying, and years were sometimes spent in the copying of a single manuscript.

RELIABILITY OF PRESENT TRANSLATIONS

The idea exists in some minds that during the lapse of centuries the Scriptures have become largely corrupted, and therefore a very uncertain foundation for faith. They reason that this is surely to be expected of a book which has survived many centuries, and which has been claimed as divine authority by so many different factions, and which can be read by the majority only from translations, made by somewhat biased translators. And the late revisions of the book are supposed to be an acknowledgment of the supposed fact.

Those, however, who are acquainted with the manner in which the ancient manuscripts of the Scriptures have been preserved for centuries, carefully copied, diligently compared and translated by pious and learned linguists, whose work was thereafter subjected to the most learned and scrutinizing criticism of an age in which scholars are by no means few, are prepared to see that such an idea is by no means a correct or reasonable one, though to the uninformed it may appear so.

It is a fact that the Scriptures, as we find them today, bear internal evidence of their original purity; and ample means, both internal and external, are now furnished so that the careful student may detect any error which might have crept in either by fraud or accident. While there are some errors in translation and a few interpolations in our common English translation, on the while it is acknowledged by scholars to be a remarkably good transcript of the Sacred Word.

Before the invention of printing, the copying of the Scriptures, being very slow and tedious, involved considerable liability to error in transcribing, such as the accidental omission of a word or paragraph, the substitution of one word for another, or the misunderstanding of a word where the copyist wrote from the dictation of another person. And again, sometimes a marginal note might be mistaken for a part of the text and copied in as such. But while a very few errors have crept in, in such ways, and a few others seem to have been designedly inserted, various circumstances have been at work, both to preserve the integrity of the Sacred Writings, and also to make manifest any errors which have crept into them.

Very early in the Christian Era translations of the New Testament Scriptures were made into several languages, and the different factions that early developed and continued to exist, though they might have been desirous of adding to or taking from the original text in order to give their claims a show of Scriptural support, were watched by each other to see that they did not do so, and had they succeeded in corrupting the text in one language, another translation would make it manifest.

Even the Douay translation, in use in the Romish church, is in most respects substantially the same as the King James translation. The fact that during the "dark ages" the Scriptures were practically cast aside being supplanted by the decrees of popes and councils, so that its teachings had no influence upon the masses of the people who did not have copies in their possession—nor could they have read them if they had them—doubtless made unnecessary the serious alteration of the text, at a time when bold, bad men had abundant power to do so. For men who would plot treason, incite to wars and commit murders for the advancement of the papal hierarchy, as we know was done, would have been bold enough for anything. Thus the depth of ignorance in the dark ages served to protect and keep pure God's Word, so that its clear light has shone specially at the two ends of the Gospel age. (1 Cor. 10:11.) The few interpolations which were dared, in support of the false claims of Papacy, were made just as the gloom of the "dark ages" was closing in upon mankind, and are now made glaringly manifest, from their lack of harmony with the context, their antagonism with other scriptures and from their absence in the oldest and most complete and reliable manuscripts.

RELATIVE VALUES OF ANCIENT MANUSCRIPTS

As to the relative values of ancient manuscripts, we quote the following comments from the pen of that eminent German scholar, Constantine Tischendorf, who spent many years of his life in diligently searching out and comparing the various ancient manuscripts and translations of the Scriptures in many languages, and who has furnished to the church the results of his investigation in a careful exhibit of the various departures of the English Authorized Version of the New Testament from the three oldest and most important MSS.

Mr. Tischendorf says: "As early as the reign of Elizabeth the English nation possessed an authorized translation, executed by the Bishops under the guidance of Archbishop Parker; and this, half a century later, in the year 1611, was revised at the command of James the First by a body of learned divines, and became the present 'Authorized Version.' Founded as it was on the Greek text at that time accepted by Protestant theologians, and translated with scholarship and conscientious care, this version of the New Testament has deservedly become an object of great reverence, and a truly national treasure to the English Church. The German Church alone possesses in Luther's New Testament a treasure of similar value. . . . .

"The Authorized Version, like Luther's, was made from a Greek text which Erasmus in 1516, and Robert Stephens in 1550, had formed from manuscripts of later date than the tenth century. Whether those manuscripts were thoroughly trustworthy—in other words, whether they exhibited the Apostolic original as perfectly as possible—has long been a matter of diligent and learned investigation. Since the sixteenth century Greek manuscripts have been discovered of far greater antiquity than those of Erasmus and Stephens; as well as others in Latin, Syriac, Coptic, and Gothic, into which languages the sacred text was translated between the second and fourth centuries; while in the works of the Fathers, from the second century downwards, many quotations from the New Testament have been found and compared . . . . One thing is agreed upon by the majority of those who understand the subject, namely, that the oldest copies approach the original text more nearly than the later ones.

"Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together. And of these, two manuscripts have for long been especially esteemed by Christian scholars, since, in addition to their great antiquity, they contain very nearly the whole of both the Old and New Testaments. Of these two, one is deposited in the Vatican, and the other in the British Museum. Within the last ten years a third has been added to the number, which was found at Mount Sinai, and is now at St. Petersburg. These three manuscripts undoubtedly stand at the head of all the ancient copies of the New Testament, and it is by their standard that both the early editions of the Greek text and the modern versions are to be compared and corrected.

"The effect of comparing the common English text with the most ancient authorities will be as often to disclose agreement as disagreement. True, the three great manuscripts alluded to differ from each other both in age and authority, and no one of them can be said to stand so high that its sole verdict is sufficient to silence all contradiction. But to treat such ancient authorities with neglect would be either unwarrantable arrogance or culpable negligence; and it would be indeed a misunderstanding of the dealings of Providence, if

after these documents had been preserved through all the dangers of fourteen or fifteen centuries, and delivered safe into our hands, we were not to receive them with thankfulness as the most valuable instruments for the elucidation of truth.

"It may be urged that our undertaking is opposed to true reverence; and that by thus exposing the inaccuracies of the English version, we shall bring discredit upon a work which has been for centuries the object of love and veneration both in public and private. But those who would stigmatize the process of scientific criticism and test, which we propose, as irreverent, are greatly mistaken. To us the most reverential course appears to be, to accept nothing as the Word of God which is not proved to be so by the evidence of the oldest, and therefore most certain, witnesses that he has put into our hands. With this in view, and with this intention, the writer has occupied himself for thirty years past, in searching not only the Libraries of Europe, but the obscurest convents of the East, both in Africa and Asia, for the most ancient manuscript of the Bible; and has done all in his power to collect the most important of such documents, to arrange them and to publish them for the benefit both of the present age and of posterity, so as to settle the original text of the sacred writers on the basis of the most careful invesigation.

"The first of these great manuscripts already referred to which came into possession of Europe was the *Vatican Codex*. Whence it was acquired by the Vatican Library is not known; but it appears in the first catalogue of that collection, which dates from the year 1475. The manuscript embraces both the Old and New Testaments. Of the later it contains the four Gospels, the Acts, the seven Catholic Epistles, nine of the Pauline Epistles, and the Epistle to the Hebrews as far as ix. 14, from which verse to the end of the New Testament it is deficient; so that not only the last chapters of Hebrews, but the Epistle to Timothy, Titus and Philemon as well as the Revelation, are missing. The peculiarities of the writing, the arrangement of the manuscript, and the character of the text —especially certain very remarkable readings—all combine to place the execution of the Codex in the fourth century.

"The *Alexandrine Codex* was presented to King Charles the First in 1628 by Cyril Lucar, Patriarch of Constantinople, who had himself brought it from Alexandria, of which place he was formerly Patriarch, and whence it derives its name. It contains both the Old and New Testaments. Of the New the following passages are wanting:—Matt. 1:1 to 25:6; John 6:50 to 8:52; 2 Cor. 4:13 to 12:6. . . . It would appear to have been written about the middle of the fifth century.

The *Sinaitic Codex* I was myself so happy as to discover in 1844 and 1859, at the Convent of St. Catherine on Mount Sinai, in the later of which years I brought it to Russia to the Emperor Alexander the Second, at whose instance my second journey to the East was undertaken. It contains both Old and New Testaments—the latter perfect without the loss of a single leaf . . . . All the considerations which tend to fix the date of manuscripts lead to the conclusion that the Sinaitic Codex belongs to the middle of the fourth century. Indeed, the evidence is clearer in this case than in that of the Vatican Codex; and it is not improbable (which cannot be the case with the Vatican MS.) that it is one of the fifty copies of which the Emperor Constantine in the year 331 directed to be made for Byzantium. under the care of Eusebius of Cæsarea. In this case it is a natural inference that it was sent from Byzantium to the monks of St. Catherine by the Emperor Justinian, the founder of the convent. The entire Codex was published by its discoverer, under the orders of the Emperor of Russia, in 1862, with the most scrupulous exactness, and in a truly magnificent shape, and the New Testament portion was issued in a portable form in 1863 and 1865.

"These considerations seem to show that the first place among the three great manuscripts, both for age and extent, is held by the Sinaitic Codex, the second by the Vatican, and the third by the Alexandrine. And this order is completely confirmed by the text they exhibit, which is not merely that which was accepted in the East at the time they were copied; but, having been written by Alexandrine copyists who knew but little of Greek, and therefore had no temptation to make alterations, they remain in a high degree faithful to the text which was accepted through a large portion of Christendom in the third and second centuries. The proof of this is their agreement with the most ancient translations—namely, the so-called Italic, made in the second century in proconsular Africa; the Syriac Gospels of the same date, now transferred from the convents of the Nitrian desert to the British Museum; and the Coptic version of the third century. It is confirmed also by their agreement with the oldest of the Fathers, such as Irenæus, Tertullian, Clement and Origen.

"These remarks apply to the *Sinaitic Codex*—which is remarkably close in its agreement to the 'Italic' version—more than they do to the Vatican MS., and still more so than the Alexandrine, which, however, is of far more value in the Acts, Epistles and Apocalypse than it is in the Gospels. . . .

"No single work of ancient Greek classical literature can command three such original witnesses as the Sinaitic, Vatican and Alexandrine Manuscripts, to the integrity and accuracy of its text. That they are available in the case of a book which is at once the most sacred and the most important in the world is matter for the deepest thankfulness to God."

OTHER MEANS OF VERIFICATION

Another remarkable means for preserving and verifying the New Testament writings is their copious quotation in other writings. Origen, who wrote in the early part of the third century, quotes 5745 passages from all the books in the New Testament; Tertullian (A. D. 200) makes more than 3000 quotations from the N. T. books; Clement (A. D. 194) quotes 380 passages; Irenæus (A. D. 178) quotes 767 passages; Polycarp, who was martyred A. D. 165, after serving Christ 86 years, quoted 36 passages in a single epistle; Justin Martyr (A. D. 140) also quotes from the N. T. These were all Christian writers; and in addition to these, the Scriptures were largely quoted by heathen and infidel writers, among them Celsus (A. D. 150) and Porphyry (A. D. 304). Indeed the entire New Testament, with the exception of about a dozen verses, has been found scattered as quotations through various writings that are still extant. And if every copy of the N. T. has been destroyed by its enemies, the book could have been reproduced from these quotations contained in the writings of the early Christians and their enemies.

While the means for the preservation of the Scriptures have been thus remarkably complete, and in view of the unparalleled opposition with which they have met give evidence of Divine care in their preservation, the means for their verification, and for arriving at an understanding of them in God's due time, are found to be none the less remarkable. No other book in the world has ever had such attention as this book. The labor that has been spent in the preparation of complete concordances, indexes, various translations, etc., has been enormous; and the results to students of the Bible are of incalculable value. And while we recognize the providence of God in all this, we should and do appreciate these labors of his children and their great service to us, though we utterly repudiate, as useless, the labor that has been spent on many so-called theological writings, which are nothing more than miserable efforts to support the vain traditions of men, the accumulated monstrous volumes of which would indeed form a monument of human folly.

Just in "The Time of the End," when the prophet (Dan. 12:9, 10) declares that "the wise (the meek and faithful children of God) shall understand," we find these wonderful aids coming forward to our assistance. And parallel with these has happened the general spread of intelligence and education and the placing of the Bible in the hands of the people, thus enabling them to use the helps provided.

In view of these things, our only reasonable conclusion must be, that this wonderful book has been completely under Divine supervision in its preparation, and in its gradual and seasonable unfolding to the understanding; and yet it has all been accomplished through human agency. Those who are too careless, or too indifferent, or who permit themselves to be too much engrossed with the cares of this life to give it a studious examination, should not be expected to comprehend its weight of authority, and its full evidence of credibility. We are aware of the fact that in these days when the art of printing has flooded the world with literature of every description, good, bad, and indifferent, one might reasonably reply, We cannot examine everything. Very true, but this book has a claim superior to that of any other book in the world, and no man is as justifiable in laying it upon the shelf, as he would be in doing with the Koran or the Vedas.

The very existence of such a book, animated with such a spirit of justice, wisdom, love and power, and disclosing such good tidings of great joy to all people, having such a history and authorship, and containing such varied information—historic, scientific, and moral; and so remarkably preserved for so many centuries, though so violently opposed, is sufficient to awaken at least a suspicion of its value, and to claim the attention and investigation of every reasoning mind. The claims of this book upon our attention are by far superior to those of any other, and these reasonable claims appear on its very surface, while every systematic and properly directed effort at investigation rewards the diligent student with co-

pious and abundant proof, both of its truthfulness and of its value.

THE INSPIRATION OF THE BIBLE

The Bible claims to be a book written under divine inspiration. The word inspire signifies to breathe in, to infuse, to fill, to inhale—as to inspire the lungs with air. (See Webster's Dictionary.) Hence, when it is said that certain scriptures, or writings of godly men, were given by inspiration of God (2 Tim. 3:16), it signifies that those men were in some way, whether through miraculous or natural means, inspired by, or brought under the influence of God; so as to be used by him in speaking or writing such words as he wished to have expressed. The prophets and apostles all claimed such inspiration. Peter says, "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Spirit."—2 Pet. 1:21.

Through Moses we have the law of God and the only existing credible history of mankind from the creation of Adam down to his own time, covering a period of about 2500 years. While Moses and the other Bible writers were holy men, inspired with pure motives and holy zeal, and while personal pride, ambition, etc., were no part of their spirit, we learn that Moses was inspired with the knowledge of God's law, both in its great principles and also in the minutiæ of its typical ceremonials, by revelation from God at Mount Sinai, and of some points of duty at the burning bush at Horeb, etc.

As for his historical writings, Moses was evidently guided of God in the collation and presentation in its present complete and connected form of the history of the world down to his day, which was really in great part the history of his own family back to Adam with an account of the creation doubtless given by God to Adam while he was yet in fellowship in Eden. Nor does a correct handing down of family information, covering a period of over 2300 years, seem impossible, or liable, as it would now be, to have become polluted; for, aside from the fact that it was handed down through the God fearing family line of Seth, it should be remembered that at that time the bodies, brains and memories of men were not so weak as they are now, and as they have been since the flood; and finally, because the long lives of two men link Adam with the family of Abraham, the family of covenant favor,—with Isaac, the typical seed of promise. These two men were Methuselah and Shem. Methuselah was over 200 years old when Adam died, and had abundant opportunity, therefore, for information at first hands; and Shem, the son of Noah, lived contemporaneously with Methuselah for 98 years, and with Isaac for 50 years. Thus, these two living, God-fearing men acted as God's historians to communicate his revelations and dealings to the family in whom centered the promises, of which Moses was one of the prospective heirs.

In addition to these facts, we have the statement of Josephus that Methusaleh, Noah and Shem, the year before the flood, inscribed the history and discoveries of the world on two monuments of stone and brick which were still standing in Moses' time.

As for the writings of the prophets, their devoted, godly lives attest their sincerity; their lives were spent for God and in the defense of righteousness, and not for gain and worldly honor. And as for proofs that God acted through them and that they merely expressed his messages, as Peter declares, it is to be found in the fulfilment of their predictions. These we need not enumerate here and now, as they are elaborated in MILLENNIAL DAWN, Volumes I. and II.; and will be further discussed in Vol. III., now in course of preparation.

This brings us to the examination of the inspiration of the New Testament. Of the four gospel narratives and the book of the Acts of the Apostles, which are merely historic narratives, it might with considerable force be argued that no inspiration was necessary. But we must remember that since it was God's will that the important doings and teachings of our Lord and his disciples should be handed down, for the information and guidance of his church throughout the age, it was necessary that God, even while leaving the writers free to record those truths in their own several styles of expression and arrangement, should nevertheless exercise a supervision of his work. To this end it would appear reasonable that he would cause circumstances, etc., to call to the memory of one or another of them items and details which, otherwise, in so condensed an account of matters so important, would have been overlooked. And this was no less the work of God's spirit, power, or influence than the more noticeable and peculiar manifestations through the prophets.

The Apostle Peter tells us that the prophets of old time often did not understand their own utterances, as they themselves also acknowledge (1 Pet. 1:12; Dan. 12:4, 8-10); and we should remember that the twelve apostles (Paul taking the place of Judas—Gal. 1:17; 1 Tim. 2:7) not only filled the office of apostles—or specially appointed teachers and expounders of the Gospel of the New Covenant—but they also, especially Peter and Paul and John, filled the office of *prophets*, and were not only given the spirit of wisdom and understanding by which they were enabled to understand and explain the previously dark prophecies, but in addition to this we believe that they were under the guidance and supervision of the Lord to such an extent that their references to things future from their day, things therefore not then due to be fully understood, were guided, so as to be true to an extent far beyond their comprehension, and such consequently were as really prophetic as the utterances of the old-time prophets. Illustrations of this are to be found in the Revelations of the Apostle John, in Peter's symbolic description of the Day of the Lord (2 Pet. 3:10-13), and in numerous references to the same period by Paul also, among which were some things hard to be understood even by Peter (2 Pet. 3:16) and only partially then by Paul himself. The latter, however, was permitted to see *future things* more clearly than others of his time, and to that end he was given special visions and revelations which he was not allowed to make known to others (2 Cor. 12:1-4), but which, nevertheless, influenced and colored his subsequent teachings and epistles. And these very items which Peter thought strange of, and called "hard to be understood," are the very items which *now*, in God's due time, for which they were intended, so grandly illuminate not only Peter's prophecies and John's Revelation, but the entire word and plan of God,—that the man of God may be *thoroughly furnished*.—2 Tim. 3:16, 17.

That the early church considered the writings and teachings of the apostles different from all others, in authority, is manifest from the early arrangement of these writings together and the keeping separate from these, as apocryphal, other good writings of other good men. And yet there were, even in the days of the apostles, ambitious men who taught another gospel and claimed for themselves the honors of special revelations and authority as apostles and teachers of no less authority than the twelve apostles.

And ambitious men of the same sort have from time to time since arisen—Emanuel Swedenborg and many less able and less notable—whose claims, if conceded, would not only place them in rank far above Paul, the prince of the apostles, but whose teachings would tend to discredit entirely, as "old wives' fables," the whole story of redemption and remission of sins through the blood of the cross. These would-be apostles, boastful, heady, high-minded, have "another gospel," a perversion of the gospel of Christ; and above all they despise and seek to cast discredit upon the words of Paul who so clearly, forcibly and logically lifts up the standard of faith and points to the cross—*the ransom*—as the sure foundation, and who so clearly showed that *pseudo*-apostles, false apostles, would arise and deceive many.

It not only required an inspiration to write God's plan, but it also requires an inspiration of the Almighty to give *an understanding* of that revelation; yet this inspiration is of a different sort. When any one has realized himself a sinner, weak, imperfect and condemned, and has accepted of Christ as his Redeemer, and full of love and appreciation has consecrated his heart (his mind, his will) to the Lord, to henceforth please not himself but his Redeemer,—God has arranged that such a consecration of the natural mind brings a new mind. It opens the way for the holy mind or will of God, expressed through his written word, to be received; and as it is received into such a good, honest, consecrated heart, it *informs* that heart and opens the eyes of the understanding, so that from the new standpoint (God's standpoint) many things wear a very different aspect, and among other things the Scripture teachings, which gradually open up as item after item of the divine plan is fulfilled, and new features of the unfolding plan become due to be understood, and from the new standpoint appreciated and accepted.

Just as with astronomers, the close observation of facts and influences already recognized often leads them to look in certain directions for hitherto undiscovered planets, and they find them, so with the seekers after spiritual truths; the clear appreciation and close study of the known plan lead gradually, step by step, to the discovery of other particulars, hitherto unnoticed, each of which only adds to the beauty and harmony of the truths previously seen. Thus it is that "The path of the just is a shining light which shineth more and more unto the perfect day."

Of course the writings of all such as have their wills fully subjected to the mind of God, as revealed in his Word, must be also somewhat inspired by God's spirit, received *from* his

Word *by* their complete subjection to its leading. The spirit of the truth inspires and controls to a greater or lesser extent not only their pens but their words and thoughts, and even their very looks. Yet *such an inspiration*, common to all the saints, in proportion to their development, should be critically distinguished from the special and peculiarly guided and guarded inspiration of the twelve apostles, whom God specially appointed to be the teachers of the church, and who have *no successors* in this office. Only twelve were "chosen," and when one of these, Judas, fell from his honorable office, the Lord in due time appointed Paul to the place; and he not only has never recognized others, but clearly indicates that he never will recognize others in that office.—Rev. 21:14.

With the death of the Apostles the canon of Scripture closed, because God had there given a full and complete revelation of his plan for man's salvation; though some of it was in a condensed form which has since expanded and is expanding and unfolding and will continue to expand and shine more and more until the perfect day—the Millennial Day—has been fully ushered in. Paul expresses this thought clearly when he declares that the Holy Scriptures are able to make *wise* unto salvation, and that they are *sufficient*.

As we consider, then, the completeness, harmony, purity and grandeur of the Bible, its age and wonderful preservation through the wreck and storms of six thousand years, it must be admitted to be a most wonderful book; and those who have learned to read it understandingly, who see in it the great plan of the ages, cannot doubt that God was its inspiring Author, as well as its Preserver. Its only parallel is the book of nature by the same great Author.

THE TWO SALVATIONS

"That now unto the principalities and powers in the heavenlies might be known by the church the manifold wisdom of God." Eph. 3:10.

"Blind leaders of the blind," in Babylon insist that the "manifold wisdom of God" is *now* apparent, and can be fully appreciated by all men, whereas the Lord Jesus, at his first advent, positively stated that only his disciples were able to even partially understand the truths he set forth. (Matt. 13:11; Mark 4:11; Luke 8:10.) Before his crucifixion Jesus told his disciples further, that the same conditions would continue until the end of the Gospel age (Matt. 24:3, 31.) Paul explains that during the Gospel period the "manifold wisdom of God" is made known to the "principalities and powers in *heavenly* (not earthly) *places*,—to the church. (Eph. 3:10.) During the present reign of evil the glad tidings operate in the world to take out a people for the Lord's name. (Acts 15:14.) When these "people for a purpose" shall all have been taken out, and "The Christ," head and body, have been united (Gal. 3:16 and 29, and Eph. 4:15-16), God will inaugurate the work of restoring mankind to *soundness of being*, which is the salvation promised to the people of the world.—Acts 3:19-22.

The instruments to be used in this grand work will be the "new creatures" whom God has chosen in Christ, with the Lord Jesus as their head, or chief. (Col. 1:28) Through faith in him these "new creatures" have been "born from above, of water and spirit" (John 3:3-6, and 1 Peter 1:24), and thus during this life, by enduring trial and temptation, have been "translated into the kingdom of his dear Son" (Col. 1:13). and thereby they possess the promise of the "divine nature" (2 Pet. 1:4), which, until the resurrection, they have only in "earthen vessels." (2 Cor. 4:7.) When resurrected they will obtain this "divine nature" fully, and thus while having borne the "image of the earthly," they will then bear the "image of the heavenly." (1 Cor. 15:45, 47, 48 and 1 John 3:2.) As above said, their work will be to restore those who remain "of the earth, earthy," to earthy perfection (1 Cor. 15:45, 47, 48) as each seed has its own kind of body.—1 Cor. 15:38; Acts 3:21; Gen. 1:27-28.

Thus, when *all* shall have been raised up to perfection (the "new creatures" to the glory of the "divine nature," and the "earthy" to the glory of complete human nature), all that was lost in Adam will have been restored in Christ. (1 Cor. 15:22.) How luminous these truths make Paul's statement that "we trust in the living God who is the Savior of all men, specially [chiefly] of them that believe."—1 Timothy 4:10.

As the "new creatures" prove their love for their Lord by suffering with him now, so the "earthy" in their "due time" must show their love for and obedience to the same Lord when he is reigning with his saints. (Psa. 2:9; 49-14; Dan. 7-22; Rev. 2:27; 12:5; 19:15;) Should any creature sin wilfully after having received full light, and been given ability to live up to it, he will be destroyed from among the people."—Acts 3:23; Heb. 10:26; Jer. 31; 29-31.

Peter argues (1 Pet. 1:3-13): Blessed is the God and Father of our Lord Jesus Christ, who in his great mercy has begotten us to a hope of life by the resurrection of Jesus from the dead, into an inheritance incorruptible and undefiled and unfading, kept in the heavens for us, who are guided by the power of God, through faith, for a *salvation prepared to be disclosed in the last season* (Greek, *kairos—fixed time.*) In which we rejoice, though now for a little while (it being necessary) we are distressed by manifold trials, in order that the proof of our faith, which is more precious than gold that perishes even though tested by fire, may be found unto praise, and honor, and glory, at the revelation of Jesus Christ; whom, not having seen, we love; on whom, not now looking, but [on whom] believing we rejoice with joy unspeakable and full of glory, receiving [Gr. *komizo*—to bring—hence to receive with the added sense of bringing along with] the end of our faith —salvation [soundness] of souls [beings]. Concerning which salvation prophets, who phophesied concerning this favor toward us, sought out and investigated, searching as to what things, or what seasons, the spirit that was in them was pointing out, when it testified beforehand the sufferings of Christ, and the glories to follow: to whom it was revealed, that not for themselves but for us they ministered those things, which are now declared through those who deliver the joyful message with the Holy Spirit sent from heaven: into which things angels earnestly desire to look. Wherefore, girding up the loins of our mind and being vigilant, let us hope perfectly for the gift to be brought to us at the revelation of Jesus Christ.

How plainly this teaching of the Spirit sets forth the future for the "little flock," who are a "Chosen Race, a Royal Priesthood, a Holy Nation, a People for a Purpose."—1 Pet. 2:9. *Diaglott.* W. E. P.

AN EMINENT BAPTIST'S AVOWAL

John Foster, the eminent Baptist minister of long ago, wrote to a young minister (See, his Life and Correspondence, —London edition) thus:—

"Endless punishment! I acknowledge my inability (I would say it reverently) to admit this belief, together with a belief in the divine goodness—the belief that God is love; that his tender mercies are over all his works. Goodness, benevolence, charity ascribed in supreme perfection to him, cannot mean a quality foreign to all human conception of goodness; it must be somthing analogous in principle to what he himself has defined and required as goodness in his moral creatures, that in adoring the divine goodness we may not be worshiping an unknown God. But if so, how would all our ideas be confounded, while contemplating him bringing, of his own sovereign will, a race of creatures into existence in such a condition that they certainly will and must,—by their nature and circumstances, go wrong and be miserable, unless prevented by especial grace,—which is the privilege of only a small proportion of them; and at the same time affixing on their delinquency a doom of which it is infinitely beyond the highest archangel's faculty to apprehend a thousandth part of the horror. . . .

"A number (not large, but of great piety and intelligence) of ministers within my acquaintance, several now dead, have been disbelievers of the doctrine in question; at the same time not feeling themselves imperatively called upon to make a public disavowal; content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners.

"For one thing, a consideration of the unendurable imputations and unmeasured suspicions apt to be cast on any publicly declared practical defection from rigid 'orthodoxy' has made them think they would better consult their usefulness by not giving prominence to this dissentient point while yet they make no concealment of it in private communications and in answers to serious inquiries. When, besides, they have considered how strangely defective and feeble is the efficacy of the terrible doctrine itself, to alarm and deter careless, irre-

ligious minds, they have thought themselves the less required to propound one that so greatly qualifies the blackness of the prospect. They could not be unaware of the grievous truth of what is so strongly insisted on as an argument by the defenders of the tenet—that thoughtless and wicked men would be sure to seize on the mitigated doctrine to encourage themselves in their impenitence. But this is only the same perverse and fatal use that they make of the doctrine of grace and mercy through Jesus Christ. If they will so abuse the truth we cannot help it. But methinks even this fact tells against the doctrine in question. If in the very nature of man as created, every individual, by the Sovereign Power, be in such desperate disorder that there is no possibility of conversion and salvation in the instances where that power interposes with a special and redeeming efficacy, how can we conceive that the main proportion of the race thus morally impotent (that is really and absolutely impotent) will be eternally punished for the inevitable result of this moral impotence?"

Probably *some* excuse should be made for such uncandid conduct as this frank avowal indicates, because the morning had not yet begun to dawn; yet we cannot hold a Christian minister blameless in preaching and outwardly supporting a doctrine, which at heart, and in private, he denied as unreasonable, and a calumny against God's character. Years ago the light upon God's Word and the helps in its study were much less than now, when surely no one is very excusable for lacking a knowledge of the clear, reasonable and consistent teaching of the Bible on this subject—one in which every text, parable, symbol and dark saying finds a reasonable solution.

Though John Foster lacked the "helps" and felt that some of the passages of the Bible (especially the modern translations, made by men who held this popular error) seemed, in symbolic language, to favor the popular theory of the eternal torment of all mankind except the saints, he should have been true to his own convictions; he should not have professed to believe, nor have attempted to teach, to any extent whatever, what he affirmed he did not and could not force himself to believe.

He should have avowed candidly and publicly his disbelief and taken the consequences. And he should have begun a thorough and systematic study of the subject, from the Bible standpoint; seeking for the light necessary to harmonize the figurative and symbolic and parabolic passages with the plain and reasonable revelation of God's character. Had he thus hungered and thirsted after righteousness [after right—truth,] who will say that he would have been turned away empty and uncertain, when the Lord declares that such "shall be filled." Had he thus sought and knocked at the Lord's treasury of wisdom, who will affirm that it would have remained a "sealed" book (Isa. 29; 11-4) to him, when the Lord declares that he that seeketh findeth, and to him that knocketh it shall be opened.—Matt. 7:7.

Yes, "blessed are they" who are thus honest and earnest:—they shall be filled, and the treasure house shall be opened to them: but those not thus disposed, lose a great blessing from God while keeping the favor and honor of men and holding comfortable situations.

John Foster says that he and others feared *loss* of influence, "usefulness," and the addition of "unendurable imputations." It is the old story: They had consecrated their lives (as every true Christian has done) to God's service, agreeing to be "living sacrifices;" yet, when the time came, when there was an opportunity to suffer for Christ's sake, they feared the suffering—the dying daily. These are evidently of the class mentioned by Paul, "who through fear of death [the sacrificial dying, as *living* sacrifices] are all their life-time subject to *bondage.*" Such will be saved so as by fire; they will be part of the Second Company who will serve *before* the throne with palm branches (Rev. 7:14, 15); but they are not, so far as we may judge from their own profession, worthy of a place in that "little flock" of overcomers who shall reign with Christ.

We may draw some of our most useful lessons from the failure and confessions of others, if careful to gauge our lessons by God's testimony, the Bible. This lesson to each one seeking to please God to be blessed and honored of Him (now with a knowledge of His plan and by and by with a share in the Kingdom which will execute that plan) is, Be honest toward God, toward yourself and toward your fellow creatures; profess and teach only what you fully believe; and hunger, thirst, seek and knock for the truth at God's great storehouse—the Bible. If God does not send the key to you direct, he will at least put you in contact with some of the servants who have the keys, and who, as his and your servants, are engaged in bringing forth things *new and old*—meat in due season for the household of faith.—Matt. 24:45; 13:52.

NATURE'S TESTIMONY

I have just been feeding my stock—horses and colts, cows and calves, hogs and pigs. I feed them all with hay. They all ate it greedily, for it was good hay; and they all seemed to be doing well. While they were eating I was thinking. And as it is too wet to plow this morning, I will write my thoughts. These colts are growing. Growing means more bone, more muscle, more fat, more teeth enameled, more hoof, more hide, more hair, more mane, more tail, larger eyes, more tendons, lengthened arteries and veins, a proportional enlargement of the heart, the lungs, the digestive organs, the viscera, etc., etc. It takes a thousand things to make a colt, and there must be something added to each of these thousand things every day, as the colt increases in size and becomes a horse. Now where does the colt get a little more all the time to add to these thousand things? All out of the hay. The dried grass that I feed him furnishes him bone and flesh and skin and hair; and it goes just where it is needed. It goes to the different parts of the animal in just the right proportions. It does not make too much of any one thing, or fail to make enough of any.

Now take the dried grass to the most skilful chemist. Tell him to analyze it, and see if he can get flesh and bone and hair out of it as the colt does, and he will tell you that he cannot do any such thing. The wonder to me is that my colts, and everybody else's colts the world over, can do what these men of science can't do.

But there is something stranger yet: The calves eat the same hay, and they make out of it differently shaped bones and hoofs, different flesh and fat, from that which the colts make. They make horns, too, and the colts don't; and the cows, feeding beside the horses, make milk out of the hay, and milk is a very curious liquid. It contains caseine and albumen, and ever so many other ingredients, all of which come from the hay. Isn't there something strange about this? It seems to me that if I had in my barn at feeding-time one of the wise men who think they can explain everything; that we don't need any God; that their theory of evolution, and their laws of nature, are sufficient for making the world and for keeping it a-going,—it seems to me that I could puzzle him by just pointing to my horses and cattle.

Now suppose I had three machines; that when I put hay into one of them and turned the crank awhile, out would come carpet of perfect texture and beautiful colors. Then, if I put the same kind of hay into another machine, and turned the crank awhile, out would come sets of porcelain, plates, cups, saucers, etc.,—all perfectly shaped, enameled and painted. And finally, if I should put hay into a third machine, the result would be books, well printed, elegantly bound, and profusely illustrated. What would the scientists who know all about making worlds say to my machines? Wouldn't they think there was something about them that was never dreamed of in their philosophy?

But I have in my barn yard a score or more of machines fully as wonderful. They are working up the hay into hundreds of different things, and into just the right proportion of each, while I write. Did a law of nature make these machines? and do the laws of nature keep them a-going! Yea, verily, and herein is proof that a great First Cause, a wise and powerful Being, established these laws and superintends all their operations.

It is said that Robespierre, when he saw the effects of atheism in France, exclaimed: "If there is no God, we must make one; for we cannot get along without him." So must every man feel who has not permitted that "dangerous thing," a "little learning," to magnify his self-conceit and minify his common sense.

The tendency of positivism, and of all the infidel philosophy of our day, is to sheer atheism. Men want to get rid of the idea of a personal God—a great, wise, and good Being who made, upholds, and governs all things. But grand, solemn and mysterious as that idea is, it is the simplest explanation of the wonders that we see around us. The grass is growing now all over our hills and plains. Why? The soil was full of seeds, we are told, and the rain has made them germinate. But water can't make grass out of seeds. Here is a chair factory all complete, and lumber piled up in it. And now fire

is kindled under the boiler, and the wheels revolve; but no chairs are turned out. Why? The chair-maker has not come to put the lumber into the lathes. Nature during winter or a drouth is like that factory, full of lumber but without steam. Nature, when the sun shines and the rain falls, is like that factory when the steam is up, and the wheels are in motion. Nature's is God's workshop. It is the grand factory in which he is making all the while the many, the numberless things that we speak of as growing. In everything that lives, and moves, and grows, and blooms, we see proof of the wisdom, and the power of an omnipotent God.—*Selected.*

WE SHOULD SAVE OURSELVES

"Save yourselves from this untoward generation."—Acts 2:40.

While Orthodoxy and Rome make *strong* and *plain* pleadings with mankind to save themselves from "Hell" and never-ending torture, the thinking Christian must have been struck with the fact that our Savior never made such *plain* entreaty. Jesus taught a punishment and trouble now, and in the future, for the wicked, but it was always by *parable.* The world misunderstood his teachings and continues to, but it was the blessed privilege of his disciples to understand. (Luke 8:10.) Those wholly consecrated now, and gladly following the "Lamb whithersoever he goeth," know that their Master will continue to give them "meat in due season," both in 'things new and old,' as they are "able to bear it."—John 14:26; Matt. 24:45; 13:52.

While the apostles followed the Lord's injunction and preached the glad tidings of a coming kingdom in which would "dwell righteousness," they made no plain statement regarding an *endless condition of conscious misery.* Yet Paul assures us that he did not shrink from making known the *whole* counsel (will) of God. (Acts 20:27.) Peter, in the text quoted at the beginning of this article, exhorts, "Be saved from this perverse generation." (Rotherham's translation.) Not one word about being saved from a future, never ending misery, though the time was wondrously propitious for such a message, if such a doom awaits those refusing to be guided by the call. The Pentecostal blessing had just been received, and Holy Spirit was present with *gifts of power* to aid in promulgating a gospel, if there were need of preaching such a gospel. Peter, under the guidance of the Holy Spirit, simply pleads, "Save yourselves from this untoward generation." Will it not be wise for us to go to the Bible and ask our Master to free us from all prejudice and tradition, and give us the "pure milk of the word" in this matter? Many earnest lovers of the Lord, whose greatest desire is to "spend and be spent" in his service, so agonize in the thoughts of the future torture of those not now reached by the "Glad Tidings," that they cannot "be anxious about nothing," but in nervous dread spend days and months in distressing labor to "save souls," and find no rest. Others grow indifferent at the continued and growing apathy with which their message is received, and become lukewarm. A true understanding of the proclamation entrusted to them would enable all true Christians to more fully and joyously fulfill their service.

Let us try to find in the Scriptures what there was "untoward" or "perverse" about the generation of Peter's day, and see if the same conditions yet prevail. In Eph. 2:2, Paul says, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the *spirit* that now worketh in the children of disobedience." Do we not find here the cause for the "perverse generation" of Peter's time, and while we now have different manifestations, does not the same *spirit* work in the present "children of disobedience?" In the same epistle (6:12), Paul further explains that the spirit is due, not only to depraved human nature, but also to the influence of the devil and his angels. The work of this spirit in the flesh is clearly set forth in Gal. 5:19-21, and in verses 22-23 is contrasted the fruits of the *new spirit* in those who have been saved from this "untoward generation." In this conection also study carefully Eph. 4:17-32 and Col. 3:1-17. These Bible teachings set forth grandly what messages of salvation the Christian is to proclaim, and give us an incentive to walk humbly in *love* before our God *now*, knowing He will exalt us "in due time."

Those who have been "delivered from the power of darkness, and translated into the kingdom of his dear Son" (Col. 1:13), do not "commit (practice) sin, but purify themselves, even as he is pure" (1 John 3:3-8), and thus are saved from this evil generation *now.*

To be "saved" is to have *all the desires of the flesh* (those proper and right, as well as the sinful ones) under subjection, and laid daily on God's altar, a willing sacrifice (Rom. 12:1), that we may make up in the flesh that which is "behind in the sufferings of Christ."—Col. 1:24.

With this Scriptural teaching showing salvation to be a present condition, which reaches into the age to come, how the mist clears, and how precious becomes our privilege to be "new creatures in Christ Jesus." Becoming associates of the Lord Jesus, and "followers of God, as dear children," we come into a perfect love which casts out all fear, for fear has torment (1 John 4:18), and we find ourselves possessed, not of a spirit of bondage again to fear, but we receive a spirit of adoption whereby we cry "Abba, Father." (Rom. 8:15.) No necessity now for going along fearfully, wondering if we are saved: we have His spirit "witnessing with ours that we *are* the children of God." We know daily that it is our meat and drink to do our Master's will. Every day's experience demonstrates that we are *saved from* the spirit that "now worketh in the children of disobedience." We long to be *perfectly obedient*, and but for our realization that Christ is our "wisdom and righteousness and sanctification and redemption" (1 Cor. 1:30), the sense of our shortcomings would be unbearable. Our Master gives us his peace, which the world can "neither give nor take away," and thus takes the burden of our frailty and incompetency from us, and we are able to stand *complete* in him.

We thus *rest in Him* in the present and *for the future*, knowing He has "all power in heaven and on earth." Believing that while we were "without strength, in *due time* Christ died for the ungodly," so too do we believe that "in *due time*" his ransom will be testified unto all men. (1 Tim. 2:6.) He is not dependent on sinful flesh and blood to perfectly carry out the divine plan of "Justification of Life" for all men. (Rom. 5:18.)

As our Lord Jesus offered himself a sacrifice first, and was then exalted, so now, during this Gospel age, he permits the "called" who fulfill their consecration and become the "chosen" (Matt. 22:24) to suffer with him, that they may reign with him *when* he has established his kingdom on earth. (2 Tim. 2:12.) During this present evil age only those who "love righteousness and hate wickedness" (Heb. 1:9) receive the spirit of God, and only those who have this spirit can understand the things we speak, for "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Now, *we* have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth: comparing spiritual things with spiritual. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the *princes* of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto *our* glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of Glory. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? *But we have the mind of Christ.*—1 Cor. 2:14, 12, 13, 6, 7, 15, 16.

W. E. P.

CHRISTIAN INFLUENCE

There is no preaching of the truth more forcible than the silent influence of a consistent Christian character, bearing in richness and luxuriousness the fruits of the Spirit, which are love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, and self-control. And no preaching of the truth, however eloquent, reasonable, and logical, is likely to be productive of results to the glory of God, if not backed by the silent yet potent influence of a consistent Christian life.

Here is a way of preaching the gospel which may be measurably overlooked by some who are anxious to do more active service in the cause we love. Let us not forget that golden opportunities lie all about us. Ye are indeed living epistles, known and read of all men. Our families, our relatives, our neighbors, are judging of the truth by its effects upon us. Let us not forget this. We must be transparent and let the light of God's truth shine through all our doings.

VIEW FROM THE TOWER

KNOWLEDGE INCREASED AND ITS RESULTS

(Continued from September.)

Let us point out briefly some of the faults of the present social structure. Though in doing so we shall most frequently refer to social conditions prevalent in Europe, it is not because America has a perfect social system, but because our system being already a great reform over the others, the evils of the old system will thus be made the more apparent. Consider then,—

(1) The Law of Primogeniture—under which among the "Royal" and "Noble" families the eldest son or eldest daughter inherits the honorable station and titles and landed estates, while the younger sons are provided with sinecures, in the way of military or naval office, or a ministry in the Established Church, at good, comfortable salaries.

By this means, the vast land-holdings of Great Britain and other countries of Europe (the basis of all power and wealth) are retained in the hands of the favored families, just as royalty is. And it is by the power and influence of these favored families that the majority of the important and profitable and honorable political and ecclesiastical offices are filled by their faithful relatives and henchmen—often regardless of the value of their services or their capacities for service.

The public, without their consent, directly or indirectly, pay for the maintenance of these "royal" and "noble" families, whose services though sometimes valuable are often useless, because that is and has been the form or arrangement of society there for centuries past; and because to rebel against it would be regarded as treason, and would involve a revolution and probably a civil war. For the grandees of the long-favored class have come to regard it as their God-given *right* to rule "the common people" and to tax them, for their maintenance above them in every respect.

And while the "noble" and "royal" class is actually a minority, it is a plurality in influence, because there is always a multitude of hangers-on who either as tradesmen, servants, clerks, appointees or tenants have their interests joined with it, and thus share indirectly the fortunes of the favored class. These constitute the large class of "conservatives," whose interests are mixed, and who wisely seek to preserve peace and to bring about gradually a social reform which will clip the wings of royalty and nobility, one feather at a time, and elevate the common people, and give them their rights and privileges as men, piecemeal.

Nowhere in Europe has this conservative reform worked so well as in Great Britain. Gradually *the people* have sought and very gradually they have been attaining their rights, until now they have a voice and share in the government of themselves. But the more their knowledge increases, the more they realize that the privileges accorded them in the past were forced from the grasp of aristocracy, and were not favors at all, but their just rights. And the more they study the subject, the more they realize (especially in the light of the example of "Liberty enlightening the world," in the great Republic of America) that they have not yet obtained all their God-given rights; for they are gradually learning that the present power, titles, influence and landed estate of the favored class were not obtained as the gifts and favors of God, nor generally by honest industry and frugality; but were "*seized*" and appropriated in the long-ago by the ancestors of the present holders,—at a time when the motto was, "MIGHT *makes* RIGHT."

As the people come to see that the *land* is the basis of power and wealth, they realize that they are largely at the mercy of the aristocratic land-lords upon whose lands they raise their food and upon which they have built their houses. They see that every child born in the land increases the value of the land and thus its rental value, and thus also the wealth of the lords and nobles, and the wealth, the influence and the power of all of the favored class, and decreases proportionately the value of labor and its influence. They see that governmental reform has gone about as far as it possibly can go under the present organization of society. They see that the land-power must in some manner be revolutionized, so that it will be more evenly divided among the sober, industrious, and growingly intelligent *people*.

All thoughtful men can see that because of the increased light it will be necessary to distribute the power, influence and other advantages accruing from ownership of the soil more generally than at present among the people; otherwise all respect for title to land from possession will soon be lost, and public sentiment will cease to protect by jury-verdicts, or by police and army service, the extravagant claims and titles of the few, as against themselves, the public, the many.

There is in mankind in general a sense of honor and honesty which under favorable circumstances is disposed to respect the *rights* of each other: (1) To all improvements, representing either mental or physical or machine labor put upon land to the enhancement of its value, such as buildings, fencing, shrubbery, cultivation, etc. (2) To *possession* of land of which a man is said in law to be "seized;" whether he got first possession by original discovery when the land was wild, unclaimed and unused, or whether it represents by purchase the energy and frugality of one or more generations. (3) Even if it could be proved that the title to property in the remote past come by fraud or by war, during the "dark ages," the majority of public sentiment agrees not to ignore present titles and interests of present innocent and honest holders.

Nevertheless there is a *limit* to honor, honesty and generosity among the masses of men, beyond which it would be imprudent for the land-holding element to permit their case to go. When it comes to the point, as it has now done in Great Britain, where the population is greater than the soil under tillage will support in later-day decency and comfort, and where the landlords refuse to sell, and where the tenants would be unable to purchase by reason of long paying as rent all that the land would produce over the actual and bare necessities of life, the danger line is reached. There is danger not only of the masses *refusing* to protect the few in their claimed and hitherto recognized "rights" and wrongs, but there is danger of the sense of honor and respect for vested rights becoming soured into the very vinegar of hatred and envy, which would cancel and abolish forever all present claims and titles to the soil, as well as to royalty and favoritism.

Ah! laugh the lords, such a prognostication is contradicted by all history. There have been agitations on the land question and other questions in the past very similar to these now in progress in Ireland and Scotland. History repeats itself. The results of present agitations will be the same as those of the past—the survival of the fittest. Royalty has not only the land, but the money and the brains and the control. We will stick to our colors. The result will favor us. We have conceded to the people all we can or will concede; for the more we concede the more they demand. To concede more than at present, would be to concede and give up all our power and advantage; and we will never do that. The people must learn to respect the law of supply and demand, and must not come whining to us of what they would *like* and what they do not like. If they do not want to live on *our lands* and pay the rents we demand, let them emigrate to America or elsewhere. As long as they have oats and potatoes they need not starve. What need have they for more? Ambition and knowledge are curses to the poor; they get dissatisfied with their lot in life and the station in society assigned them by Providence. If their families become too numerous for such portions of the soil as we wish to rent, let them break their families and their family ties and let them remember that they have no rights whatever that we and our families are bound to respect. The facts that for centuries they and their fathers have lived upon the soil and have really given it its value, and that they have paid us and our fathers rents which would amount to hundreds of times the value of the lands, and that upon these rents our families have lived in elegance and luxury,—all this passes for nothing. We have the power; the present organization, its present laws and regulations, recognize our authority under the general law of supply and demand. The supply of people is plentiful and ever increasing, and the demand and value is consequently on the decrease. The supply of land is limited and its proportion of acreage to population decreasing, and the demand and value is consequently increasing. This law of supply and demand suits us, and it cannot be changed under the present organization of society. And we hold the key of power and do not fear a revolution. We have the Church, and the influence and wealth which secures the army and navy, and we have all the intelligent people upon our side, who all see that they would risk much in our overthrow.

But, "when they shall say, 'Peace and safety,' then sudden destruction cometh upon them as travail." They seem to overlook the fact that times are changed; that many are running to and fro, and *knowledge is increased* greatly among the common people. Superstitions and reverence for men and laws

and customs are fading out fast. History, in its records of the past efforts of the people for liberty and rights, social, financial and political, states the fact that the few could and did gain the victory over the many, because of the greater intelligence of the few which enabled them to use the leverage of power upon the fulcrum of superstition and thus to control the masses. The conditions are all changed, as we have seen the Prophet Daniel foretold, by the increase of knowledge. "Knowledge is power!" It sets free the slaves of superstition. It tells them that the earth is the Lord's, and that he gave its soil as well as its air and its water to the children of men in common, and not to a favored class; and that each may seize and hold only so much as he can and will use and cultivate; especially after vacant or "wild" lands are all taken up. It tells them that though all men are *not equal*, (some men having a *superiority* and fitness, moral, mental or physical, over and above other men, which qualifies them for the more important positions and honors and trusts of the public service,) yet all men are free to do anything that is right or good in the service of their fellow-men that they may be found the most capable of doing. In a word, knowledge shows that class distinctions which make anything else than *character* and *ability* the tests of the right to do all the ruling of the world, are not to be tolerated, and are not authorized either by reason or by God's Word.

The fact that we have cited Great Britain as an illustration should not be understood as implying that its aristocracy and its common people exhibit the extremes on this question. Quite to the contrary. The extremes of society are much wider in other countries of Europe, and the injustice practiced upon the common people greater, because, more degraded, they will submit to it. Increase of knowledge is the remedy for all. The following clipping from the *Fortnightly Review* tells of a much wider difference in Hungary. The correspondent says:—

"Aristocratic traditions still prevail, and a nobleman thinks nothing of flogging a peasant whom he finds straying in his park, or directing his game-keeper to set man-traps for poachers. A friend of mine, who lately rented some shooting from a Hungarian nobleman, was informed by the game-keeper of the latter how he had treated a poacher whom he once found in his master's preserves with some wires in his hand. He twisted the wires into a noose, with which he hung the man to a tree, and waited till his victom's face became black before letting him down. This process he repeated three or four times, until he considered the punishment adequate.

"It is sad to see the wretched peasants, who are requisitioned as 'beaters,' paraded before a battue on a bitterly cold morning, and again paraded in the evening, while their clothing is searched by the gamekeeper before they are given their scanty pay and allowed to return to the villages, sometimes many miles distant, from which they have been summoned."

And the same or even worse conditions prevailed in France until the Revolution, in the end of the last century, when the people arose and confiscated property and abolished the privileges of the aristocratic class. All know of the terrible state of affairs that overthrow of aristocracy and royalty caused. The streets literally ran with blood and for a while anarchy prevailed. And as the Lord shows us through the Prophet Daniel that the knowledge now being shed abroad will bring about the great time of trouble, such as was not since there was a nation, so he shows through the symbols of John the Revelator that the French Revolution was a picture and foretaste of that great trouble coming upon the whole civilized world.

The coming trouble will be a period of divine *judgment* upon the kingdoms of so-called "Christendom" and upon the nominal church so closely yoked to them, none the less because it comes about in a *natural way*. It will render vengeance and justice to those who have misrepresented God's character and plans for the upholding of their own false systems political and ecclesiastical; and who in the name of God's church, in the name of Christ's kingdom, and in the name of his law and authority, have abused their power and influence selfishly, and frequently presented more of the spirit and methods of Satan than of Christ.

Beloved, followers of Christ, avenge not yourselves. Wait *ye* on the Lord. He will establish a righteous administration of government shortly, and is already preparing his implements (unknown to the world) by which the present rule shall be brought to an end and the control of earth given to a truly royal class (Christ and the Church), whose perfection and love shall secure to men every advantage, and shall bring the willing and obedient up by restitution to that grand perfection of Eden, lost by sin. And then the dominion of earth shall again be given to again competent man.

(To be continued.)

THY WILL BE DONE

We see not, know not; all our way
Is night; with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift,
Thy will be done!

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead in times like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait on thee,
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank thee that our age supplies
The dark relief of sacrifice,
Thy will be done!

And if in our unworthiness
Thy sacrificial wine we press,
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain
Be liberty's eternal gain,
Thy will be done!

Strike, thou the Master, we thy keys,
The anthem of thy destinies!
The minor of thy loftier strain,
Our hearts shall beat the old refrain,
Thy will be done! —*Whittier.*

EXTRACTS FROM INTERESTING LETTERS

[The following letter from a Brother who is a minister and the editor of a prominent religious journal will be read with interest. As it was not written for publication we withhold the name of the writer and his journal.—EDITOR.]

Excelsior, Mo.

DEAR BROTHER RUSSELL:—For the first time in my life have I found my own views so forcibly presented as you present them. In so far as I have this day read MILLENNIAL DAWN, Vol. I., I certainly will want Vol. II. I have with an open Bible figured out substantially the same Plan of Salvation, as set forth by your felicitous pen and warm hearted intelligence. I may write you more fully when I have gone through your entire course. To tell you plainly, I have hesitated about advocating my views, though clear to me, for so great difference exists as compared with the received theology, and the mass of the nominal church, that I have hesitated, needed more light, backbone or perhaps spirit, to declare fully what I believed I saw as the Plan of God.

I have not read enough of your book to really now know that we are together, but such have been my own exercises, yea, I might say, ordeals as this most captivating system beautifully unfolded to my mental, moral and spiritual vision, as I studied Holy Writ. Excuse haste; I am on the eve of leaving home for a few days, but felt I must write you.

Your Brother,

Ocean Grove, N. J.

BRETHREN—THOUGH STRANGERS:—By mere accident, or providentially, I have just met your Tract, *"Old Theology,"* on CALAMITIES, and I hunger for more of this bread. I am an old pastor of the M. E. Church and am packing up for a journey near at hand, being 75 years old. I am sorry I had not met you or your Old Theology years ago. Pray, who are you? Some of like faith I met in London and in Paris a year ago and admired much.

Can you send me your two Tracts (a copy of each) Nos. 1 and 2, with any other short publications that will tell me of your faith? Do you publish a paper? If so send me a sample and I will try to extend your list.

I am delighted with your Tract No. 2, and hope to learn more of Bible truth from your standpoint. By sending more in this line you will cheer and comfort Yours in the Master,

G. C. B———.

Pittsburg.

TOWER TRACT SOCIETY, FRIENDS:—On last Sunday morning as the writer was boarding the street car, a pleasant looking gentleman handed him a little tract—The Old Theology—"CALAMITIES, AND WHY GOD PERMITS THEM." It was read with very much interest; and I drop this line to inquire what particular sect it is that is spreading this interpretation of the Scriptures? I am not a member of any church, unless a birthright in the Hicksite Quaker Church would make me one; but Jesus is the adoration of my soul, and the perfect ideal of my conception. How strange that the Church in main understandeth him not, and how strange that the Bible seems to be a sealed book to most of its members.

Will you kindly send to the above address a copy of the paper mentioned on page 32 of above named tract, and oblige

Yours sincerely, C. B.———.

[The above three letters are given as samples of letters continually coming to hand, which show that the Old Theology Tracts are reaching some who have ears to hear the *good tidings*. Tract No. 2 seems to give the best results with new ears. All who have not seen it should order a sample copy, free. Tract No. 3—"PROTESTANTS, AWAKE!" will be ready shortly.]

MR. TALMAGE'S VISION OF THE MILLENNIUM

"The night is far spent; the day is at hand."

—Rom. 13:12.—

In the midst of the great revolutions of thought in this wonderfully revolutionary period which the Scriptures term "The Day of Jehovah"—"the day of his preparation" for the Millennial reign of Christ, it is refreshing to observe that the dim outlines of God's real purpose are already beginning to dawn upon the minds of sincere thinkers who are not yet prepared for such a radical transformation of their theological views as God's plan of the ages makes manifest to others of God's believing watchmen on the towers of Zion.

While echoes from the pulpits of eminent theologians in the great cities savor strongly of the rankest infidelity, which strikes at the very foundation doctrine of Christianity—the atonement through the precious blood of Christ—we see that a few are beginning to get their eyes open to the real truth. They begin to see "men as trees walking;" and as the signs of the Master's presence become more and more manifest in the events of this day of his presence, all who preserve the attitude of disciples will be led into clearer light more or less rapidly, according to the measure of their earnestness, diligence and freedom from sectarian and other prejudices. Below we give some extracts from Mr. Talmage's discourse of Sunday, Sept. 8th, on the above text—"The day is at hand"—which we consider quite remarkable.

They give evidence that Mr. Talmage is getting awake, though he has not yet arisen from the old creed bed which is evidently too short for him and its coverings uncomfortably narrow. (Isa. 28:20.) Yet, rubbing his eyes, he recollects the divine promise of coming day as he hears the great clock of the ages strike the hours of early morning, and sincere faith and the noble impulses of a generous nature catch the inspiration of the prophet-apostle, and he re-echoes his words—"The night is far spent; the day is at hand!" While we cannot endorse all that this eminent Christian brother says on the subject, but must here and there offer criticism, yet we rejoice that the gentleman and his thousands of hearers and readers have been brought face to face with so much truth so forcibly and so widely promulgated. Mr. Talmage said:—

"I find a ray of the dawn in the compression of the world's distances. What a slow, snail-like, almost impossible thing would have been the world's rectification with 1,400,000,000 of population and no facile means of communication; but now, through telegraphy for the eye and telephonic intimacy for the ear, and through steamboating and railroading, the 25,000 miles of the world's circumference are shriveling up into insignificant brevity. Hong Kong is nearer to New York than a few years ago New Haven was; Bombay, Moscow, Madras, Melbourne within speaking distance. Purchase a telegraph chart, and by the blue lines see the telegraphs of the land, and by the red lines the cables under the ocean. You see what opportunity this is going to give for the final movements of Christianity. A fortress may be months or years in building, but after it is constructed it may do all its work in twenty minutes. Christianity has been planting its batteries for nineteen centuries, and may go on in the work through other centuries; but when those batteries are thoroughly planted, and those fortresses are fully built, they may do all their work in twenty-four hours.

"The world sometimes derides the Church for slowness of movement. Is science any quicker? Did it not take science 5,652 years to find out so simple a thing as the circulation of the human blood? With the earth and the sky full of electricity, science took 5,800 years before it even guessed that there was any practical use that might be made of this subtle and mighty element. When good men take possession of all these scientific forces, and all these agencies of invention, I do not know that the redemption of the world will be more than the work of half a day. Do we not read the queen's speech at the proroguing of Parliament the day before in London? If that be so, is it anything marvelous to believe that in twenty-four hours a divine communication can reach the whole earth? Suppose Christ should descend on the nations—many expect that Christ will come among the nations personally—suppose that tomorrow morning the Son of God from a hovering cloud should descend upon these cities. Would not that fact be known all the world over in twenty-four hours?

"Suppose he should present his Gospel in a few words, saying: 'I am the Son of God. I come to pardon all your sins and to heal all your sorrow; to prove that I am a supernatural being, I have just descended from the clouds; do you believe me, and do you believe me now?' Why, all the telegraph stations of the earth would be crowded as none of them were ever crowded, just after a shipwreck. I tell you all these things to show it is not among the impossibilities or even the improbabilities that *Christ will conquer the whole earth*, and do it *instanter*, when the time comes."

Here, after drawing an excellent lesson, Brother Talmage greatly mars it by one of his astounding suppositions. His difficulty is, that he is depending too much upon his own imagination and has not noted that God's Word reveals exactly what his great work is, and how it will be done when his "due time" shall have arrived, and that he has not left us to our various and imperfect suppositions.

It is a fact abundantly supported by Scripture as well as by common sense, as Mr. T. intimates, that the past six thousand years have been God's time for preparing the world (by many sad disappointments) for his blessing and kingdom, and also for preparing those who shall be God's agents and instruments in that work of general blessing. The first 1656 years of earth's history, down to the Deluge—the period of the ministration of angels—showed to angels and to men the inability of angels to recover fallen man. In fact, by the fall there of some of the angels (Compare Heb. 2:5; Jude 6; and 2 Pet. 2:4, 5, with Gen. 6:2-4), it became manifest that evil was very contaminating and demoralizing even to the pure, and could only be dealt with as a plague—stamped out. During the Jewish age, God illustrated through Israel and the Law that by the deeds of the law no flesh could be justified in God's sight and that the blood of bulls and goats can never take away sin, but were at the very most types or illustrations pointing forward to the "better sacrifices" which God had intended from the very first. Thus 4000 years elapsed before even a *basis* of reconciliation between God and his condemned human creatures had been provided. And yet, the delay had not been too long, for the record is that it was "in *due time* God sent forth his Son" to redeem the world and thus to lay the foundation for their reconciliation with God. Now over 1800 years more have elapsed, and God's Word declares that his work during this period has been the electing or selecting of a very choice class from among men—a worthy remnant of Israel who received Messiah at his first advent (including the apostles) and a similarly faithful and tried class from among all nations since—in all a "little flock," "a peculiar people,"

"a royal priest-hood." And these have been *"called"* under the express promise that when a fore-ordained *number* shall have been selected and tried and found worthy, then this select company shall be made glorious spiritual beings and be united with Christ Jesus their Lord, in order that as joint-heirs with him they may be the promised "Seed" (Gen. 12:2, 3; compare Gal. 3:16, 29) in which all the families of the earth shall be blessed. These are "called" to suffer with Christ in the present time (to thus show their love and devotion to him and the truth) and to reign with him in an age to follow this, in which, they are told, they are to judge [grant *trial* to] the world and also angels. (See 1 Cor. 6:2, 3.) And it is to the end that they may be very sympathetic judges and teachers (kings and priests unto God and for men) that, as their leader was, they now are required to be tempted in all points.

But while agreeing that the past 6000 years have gotten fully ready for the conquest of the world for God, we must dissent from the view expressed by Brother Talmage, that this conquest will be accomplished in a day of twenty-four hours. That Immanuel, the new king, who is to take his great power and reign, establishing that Kingdom of God, for which he taught us to pray, "Thy Kingdom come," *could*, if he desired, introduce it by a marvelous demonstration in the sky that would affright the world and convince all men of his "all power in heaven and in earth," we do not for one moment question. And that by such a process he could wring from every throat the cry, "I believe," we do not dispute. But such is not the work which our Lord comes to do, is our objection. The Scriptures declare a different object and a different method. To bend the knee and cry, "I believe," is not the sum of God's requirements. If so, Christ's reign might indeed terminate quickly—in a day of twenty-four hours. But if it is to be thus sudden and by an outward display of power, where was the use of the long preparation? Why spend 1800 years selecting and educating and disciplining the elect church for that oft declared work of reigning with Christ and judging the world in righteousness, if the entire period of reigning and judging is to be twenty-four hours? And *if* the plan should be carried out as Mr. Talmage suggests, wherein would be found the usefulness of the great preparations God has been making for this coming work?—the telegraphs and telephones and printing presses, etc.: would they not be next to useless for such a conquest? If this be the method, it might have been carried out without any of these latter-day preparations and long ago. Had such been his method our Lord could have appeared in such a cloud and waiting there for 24 hours, he could in thunder tones have spoken to and been seen by every living creature of earth far more forcibly than by descending to one of the great cities, to telegraph and telephone his arrival all over the world, or to have newspaper Extras of his proclamation gotten out on lightning presses and sent by Limited Mail trains.

But no; with no such unseemly haste will God's great plan, for which the past six thousand years have been only the preparatory steps, be consummated. How apt we are to get into a hurry and to expect God to do so too. How apt we are to forget what the prophet declared and the apostle repeated that a thousand years in God's sight are but as yesterday, a day with the Lord as a thousand years with men. Christ comes to reign; "he *must reign until* he has put all enemies under his feet;" and he shall reign, and the church of the first resurrection with him, for "a thousand years."

When he who redeemed all in due time, shall likewise in due time set up his kingdom, it will be so ordered that it will afford ample opportunity for the overcoming saints, as his joint-heirs, to put fully into exercise in dealing with the sick, deaf and blind world all the preparatory lessons which they have received in the present age;—restoring the willing ones back to all the favors and blessings lost in Adam and redeemed for them by Christ's all-sufficient ransom-sacrifice.

The telegraph, telephone, improved printing presses and rapid mail service will each and all, too, have their part to do in that great work of carrying the "good tidings of great joy, which shall be to all people" (Luke 2:10); in testifying in due time, to all, the ransom accomplished, the reconciliation possible, and the conditions of the new covenant; in causing the knowledge of the Lord to fill the earth as the waters cover the sea.—1 Tim. 2:5, 6; Isa. 11:9; Heb. 2:14.

It will not be sufficient that men shall cry out, "I believe;" for devils also believe and tremble. The reign of Christ will not be for the purpose of showing how many can be brought to *believe;* but for the purpose of testing and trying the world, after they have come to a knowledge of the truth—after they have "believed," to prove whether they shall will to be in harmony with God and obedient to him and his perfect law of love. God proposes to give back through Christ perfect life and all that man lost through disobedience, but only to such as accept of Christ, as Redeemer and King, and who, surrendering self-will, shall come so fully into harmony with God that they will hate sin and love righteousness. And before giving everlasting life to any, God proposes to take more than a mere *profession;* hence the coming age is called an age of judgment—an age of trial and testing, in which all mankind (except the few who have full knowledge, and hence full trial, now) will be tried fully, justly, impartially, with every favorable opportunity, before Christ, the Judge of all. (Acts 17:31.) Then these who love sin and *will* to serve it will be separated as goats from those "sheep" whose delight is in the law of the Lord (love). The one class shall receive the blessing and gift of God—everlasting life—while the other shall receive the penalty of sin—death—this time *"the second death,"* the result of the second trial, as the first death was the result of the first trial of our race representatively in Adam. But, because an *individual* condemnation, the result of a full, complete, individual trial, under full knowledge and with every advantage, it is a finality with them—an everlasting cessation of life, from which there will be no awakening, from which none will ever be redeemed—for "Christ dieth no more." (Rom. 6:9.) His work is to be so thorough and complete as to need no patching. He will reign until all *enemies* are put under his feet—subdued, destroyed. (1 Cor. 15:25.) Let us note, however, that the word enemies here applies not to the ignorant millions who have never known the Lord, but only to those who, when brought to a full knowledge and full ability, are *willingly* and *knowingly* the opponents of righteousness. So then, the great work, just at hand, is not the work of a twenty-four-hour day, but the great, grand, God-like work of the Millennial day. It is this great "Day of Christ" that is at hand; announced by the great clock of the ages. Look closer, Brother Talmage!

But though not clearly discerning the particulars of the great day, Mr. T. sees much, and much more clearly than many others. He continues:—

"There are foretokenings in the air. Something great is going to happen. I do not think that Jupiter is going to run us down or that the axle of the world is going to break, but I mean something great for the world's *blessing*, and not for the world's *damage*, is going to happen. I think the world has had it hard enough. Enough, the London plagues. Enough, the Asiatic choleras. Enough, the wars. Enough, the shipwrecks. Enough, the conflagrations. I think our world could stand right well a procession of prosperities and triumphs."

Ah yes! Men should begin to see that the imperfections of climate, and disturbances and irregularities of air, sea and land are not the *best* that God has power to do for man, and would not be good enough for the friends of God; but they are parts of the curse, parts of the penalty of sin, which are to be done away under the glorious reign of Immanuel, when, through him, God shall wipe away all tears, and when there shall be no more curse. But Brother Talmage is in error, when he says, "Enough" of these has been already experienced. God's Word declares that there is yet a great and final shaking up of church and world to take place. (Heb. 12:26-28.) Daniel's prophecy speaks of it and locates it right here, saying, "At that time shall Michael [Christ] stand up [assume control], and there shall be a time of trouble such as was not since there was a nation." (Dan. 12:1.) The apostle James (5:1-7) also foretold this trouble. Thank God that, though a severe lesson, it will be a final one, bringing the world to its senses. After it the peoples will beat their swords into plowshares and their spears into pruning-hooks and say, "Come, let us go up to the mountain [kingdom] of the Lord. He will teach us his ways and we will walk in his paths."—Isa. 2:2-4.

Mr. Talmage continues:—

"Better be on the lookout. Better have your observatories open toward the heavens, and the lenses of your most powerful telescopes well polished. Better have all your Leyden jars ready for some new pulsation of mighty influence. Better have new fonts of type in your printing-offices to set up some astounding good news. Better have some new banner that has never been carried, ready for sudden processions. Better have the bells in your church towers well hung, and the rope within reach, that you may ring out the *marriage of the King's Son.*"

Good! Brother Talmage. We are glad to see that you with us are looking for the *union* of the Bridegroom to his long-espoused bride, the church. Yes, then the marriage bells, the joyous bells, may well be rung! for *then* the Spirit and the Bride shall say, Come, and whosoever will may come and take of the water of life freely.—Rev. 22:17.

But Mr. Talmage seems to get a still closer and a clearer view of coming events, and their results, as he proceeds, for he adds:—

"Cleanse all your court-houses, for the Judge of all the earth may appear. Let all your legislative halls be gilded, for the great Lawgiver may be about to come. Drive off the thrones of despotism all the occupants, for the King of heaven and earth may be about to reign."

What is this we hear? Has Mr. Talmage turned "Socialist?" Hear him: "Drive off the thrones of despotism *all the occupants;* for the King of heaven and earth may be about to reign." Aye, this is socialism—of the heavenly, Bible sort, however. Surely the utterer of these words remembered that it was written by the prophet, "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces and consume all these." (Dan. 2:44.) It is a mistake to suppose that the great ones of earth, now in power, will recognize the principles of the new era, the Day at hand, and voluntarily resign the power and offices which at so great cost they have so long held on to. No; as Mr. Talmage puts it, they will have to be driven off their thrones. [The saints, however, fight not with carnal weapons and will have nothing to do with this driving.] It is this necessary driving of the political kings and money kings of the world out of power, this cleansing of legislation and the courts of justice, that must come so surely as the new King comes, and the new Day, that will cause the great time of trouble foretold by the apostles and prophets. He continues:—

"One more ray of the Dawn I see in facts chronological and mathematical. Come now, do not let us do another stroke of work until we have settled one matter. What is going to be the *final issue* of *this great conflict* between *sin and righteousness?* Which is going to prove himself the stronger, God or Diabolus? Is this world going to be all garden or all desert? Now let us have that matter settled. If we believe Isaiah and Ezekiel and Hosea, and Micah and Malachi, and John and Peter, and Paul and Christ, we believe that it is going to be *all garden.*"

Hark! That is the Restitution note, *Vox Jubilante!* Praise the Lord! Brother Talmage must have been studying as well as resting during his summer vacation. He has found a stop in the Grand Organ of divine harmonies that he never found before. Praise the Lord! we are delighted to know that he has an ear and a voice for this restitution music—the new song. He has, no doubt, given attention to the Apostle Peter's announcement; for in his words above, he almost quotes Peter's expression in Acts 3:19-21: "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Well begun, go on, Brother Talmage and, as promised, let us hear from you this *vox jubilante* of restitution frequently hereafter.* Mr. Talmage proceeds:—

"But let us have it settled. Let us know whether we are working on toward a success or toward a dead failure. If you are in a cyclone off the Florida coast, and the captain assures you the vessel is staunch and the winds are changing for a better quarter, and he is sure he will bring you safe into the harbor, you patiently submit to present distress with the thought of safe arrival. Now I want to know whether we are coming on toward dismay, darkness and defeat, or on toward light and blessedness. [Surely one or the other.] You and I believe the latter, and if so, every year we spend is one year subtracted from the world's woe, and every event that passes, whether bright or dark, brings us one event nearer a happy consummation: and by all that is inexorable in chronology and mathematics I commend you to good cheer and courage. If there is anything in arithmetic, if you subtract two from five and leave three, then by every rolling sun we are going on toward a magnificent terminus. Then, every winter passed is one severity less for our poor world. Then, every summer gone by brings us nearer unfading arborescence. Put your algebra down on the top of your Bible and rejoice."

No; no, Brother Talmage, it is the Bible, not the algebra, that is fulfilling. Let us, then, keep the Bible on top—and let us keep it open. It is the light to our path, the lantern to our footsteps; therefore we are not in darkness that that day should overtake us a thief. Let us lift up the lamp and keep it uncovered. Let *the* light shine. He proceeds:

"It is nearer morning at three o'clock than it is at two; if it is nearer morning at 4 o'clock than it is at three, then we are nearer the dawn of the world's deliverance. God's clock seems to go very slowly, but the pendulum swings and the hands move, and it will yet strike *noon.*

"There is a class of phenomena which makes me think that the spiritual and the heavenly world may, after a while, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no spiritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after a while from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that perhaps, after a while, at the call of God—not at the call of the Davenport Brothers, or Andrew Jackson Davis—some of the old spiritual warriors, some of the spirits of other days, mighty for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help us in this battle against unrighteousness.

"Oh, how I would like to have them here—him of the Red Sea, him of the valley of Ajalon, him of Mars Hill. History says that Robert Clayton, of the English cavalry, at the close of a war, bought up the old cavalry horses, lest they be turned to drudgery and hard work, and bought a piece of ground at Navesmire heath and turned those old war horses into the thickest and richest pasture to spend the rest of their days for what they had done in other days. One day a thunderstorm came up, and these war horses mistook the thunder of the skies for the thunder of battle, and they wheeled into line—no riders on their backs—they wheeled into line ready for the fray. And I doubt me whether, when the last thunder of this battle for God and truth goes booming through the heavens, the old Scriptural warriors can keep their places on their thrones. Methinks they will spring into the fight and exchange crown for helmet, and palm branch for weapon, and come down out of the King's galleries into the arena, crying: 'Make room! I must fight in this great Armageddon.'"

After removing much of the rich hyperbole and rhetorical clothing from this mental picture, we find beneath it all something more real perhaps than even Brother Talmage realized in this passage. The Lord, the apostles and all the overcomers of the Gospel age will indeed be present in the earth and take a part in the great conflict, figuratively called "the Battle of the Great Day of God Almighty." But not visibly, nor with carnal weapons, need they be looked for, but as spirit-beings, powerful and yet invisible, like the angels, as we have found the Scriptures to plainly teach. (See DAWN, Vol. II.) There is indeed to be, and that ere long, a great demonstration by the heavenly church and a restoration of olden-time communication between heaven and earth (Gen. 18:1, 2; 19:1; Luke 22:43; Matt. 4:11) of which Spiritism's lying wonders and communications are but slanderous counterfeits of Satan, to deceive and lead into error and to the rejection of the Redeemer, if it were possible, the very elect. Thank God, his Word shows clearly and positively that the enemy hath now but a short time and will soon be bound, restrained, that he can deceive no more during the thousand years of Christ's reign.

And there will be others here toward the close of this "battle"—the patriarchs and prophets of old, "until John," will be joining in at the last, after the last members of the body of Christ have been "changed" from human to spiritual beings. And these, though not bloody warriors, will be visible men—*perfected* MEN. "Ye shall *see* Abraham, Isaac and Jacob and all the prophets in the kingdom." Not from the skies shall these light down, but from the dust of the earth they shall be awaked *perfect* men, samples of the grand estate to which all may attain by obedience to the regulations of that Millennial Kingdom—of which these perfect ones will be the earthly representatives and exponents.

As the overcomers of the Gospel age are to be joint-heirs with Christ, sharers of the new spiritual dominion over earth, which is to bless all the families of the earth, so the overcomers of the previous time, though not called to *heavenly* honors and nature, are to be associated in the Kingdom work of blessing as the earthly seed of Abraham, who shall inherit the earthly portions of the promises made to Abraham (Rom. 4:12-16, 17), that the promise might be sure unto all (both parts of) the seed, not to that only which is of the law, but unto that also which is of the faith of Abraham [aside from the Law]—who typified him in whom he believed, even God.

* In his discourse Mr. T. intimated that like as a new set of reeds with a new stop had been put into the organ in his Tabernacle, so he had added a new set of harmonies to his mental organism, to which the discourse quoted from gives the tone and key;—and he declared that it should be heard frequently during the pastoral year just begun. proceeds:

Of these noble old patriarchs [fathers] in whose genealogy Mary and Jesus are found, it is written: "Instead of thy fathers shall be thy children, whom thou mayest make princes [rulers, chief ones] in all the earth." (Psa. 45:16.) And this will be literally fulfilled when Christ as King appoints those resurrected and perfected men as the rulers, exemplars, and teachers of men. For they were his fathers in the sense of being Mary's progenitors, and they will become Christ's children and he their everlasting father, and father to all men who shall be restored to the Eden-lost perfection and to everlasting life, in that he who redeemed the world is to be also the Restorer and Life-giver (Father) to all the willing and obedient. Mr. Talmage closed his discourse thus:—

"Brother! brother! all I am afraid of is, not that Christ will lose the battle, but that you and I will not get into it quick enough to do something worthy of our blood-bought immortality. O Christ! how shall I meet Thee, Thou of the scarred brow, and the scarred back, and the scarred hand, and the scarred foot, and the scarred breast, if I have no scars or wounds gotten in the service? It shall not be so. I step out today in front of the battle. Come on, you foes of God, I dare you to the combat. Come on, with pens dipped in malignancy. Come on, with tongues forked and viperine and adderous. Come on, I defy you! Come on! I bare my brow, I uncover my heart. Strike! I cannot see my Lord until I have been hurt for Christ. If we do not suffer with Him on earth we cannot glorify with Him in heaven. Take good heart. On! On! On! See the skies have brightened! See! the hour is about to come! Pick out all the cheeriest of the anthems. Let the orchestra string their best instruments. "The night is far spent, the day is at hand."

Grand sentiments, noble resolves, which our hearts, one and all, we trust, re-echo—faithfulness to Christ, self-sacrifice in his service, in the service of the truth, at any cost, gladly, heartily, quickly, before "the night cometh, wherein no man can work." For, though the glad morning is drawing close, the prophet warns us that the short, but sharp, terrible time of trouble precedes it, saying: The morning cometh, but a night also.

But heed not the shadows, fear not the trouble, if you are a member of the faithful consecrated, "The King's Own," for he is on your side as well as you on his side. He has promised, I will never leave thee nor forsake thee. He has, even when telling us of the troubles impending at the present time, said, "Then lift up your heads and rejoice, for *your redemption* draweth nigh." And praise God for the light which now shows that the redemption or glorifications of the church, the body of Christ, is but the first step in the great Redeemer's saving and restoring work, and that full opportunity of deliverance from sin and death shall yet be granted to every creature by the great Deliverer.

THE PRESBYTERIAN CREED

The *New York Herald*, discussing the proposed change of the creed of the Presbyterian Church, makes the following editorial comment on the subject:—

"If the Christian of a century ago were to return to New York he would find almost nothing to remind him of his own time except the creed of the Presbyterian Church, and he would wonder why, in the progressive evolution, visible everywhere else, that alone remains unchanged. If he caught the spirit of our time he would see that we are just as eager for the eternal verities, far broader in our charities, more generous in our bequests, and quite as earnest in our pleas for public and private morality as he and his contemporaries were. For that matter he would discover with mingled surprise and gratitude that the chief reason why young men turn away from a clerical career is that they are too conscientious to subscribe to doctrines which neither brain nor heart will allow them to accept.

"Here, for instance, is an illustrious example of the stern theology of the old school. We take it from Edwards' works, and from a sermon which curdled the blood of the last generation. The preacher singed the sinner with the flames not of an avenging but rather of a revengeful justice. Dr. Edwards says:—

"'The God that holds you sinners over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you. He will crush you under his feet without mercy. He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to stain all his raiment.'

"After a sermon on that line of thought it would seem to be somewhat difficult to repeat the Lord's Prayer. The Fatherhood of God would not be easily established on that statement, and the parable of the shepherd wandering in the dark over hill and through dale to find the one lost sheep after the ninety-nine had been safely folded is robbed of all its significance.

"Imagine, if you can, Dr. John Hall or Dr. Howard Crosby, the soundness of whose faith is beyond question, indorsing such language and pronouncing it a fair description of God's relation to the human race. And yet it is strictly within the limits of the creed of a century ago, a creed which the younger Presbyterians desire to have modified. If it is true, why not emphasize it boldly, and if it is not true, why not revise the dogmas which appear to have raised a revolt in the Church?

"The doctrine of foreordination, with its logical consequences, has broken many a man's head and heart. The picture of a burning lake, where writhing wretches curse the day of their birth and execrate the Deity who doomed them to unending misery 'for His own pleasure,' seals the lips of an ardent man who is filled with the desire to bless and help and save a falling world. His eloquence would be that of despair without a ray of hope. He turns from the pulpit and chooses the profession of the law.

"From a purely secular point of view the picture is simply awful. What kind of a government could we have on earth if an emperor should throw three-quarters of his subjects into a prison house, to be tortured, including your father or mother or sister, and then require you to sing his praises and rejoice at their torments? The direful experiment has never been tried, and if it were tried we should either approach the sovereign with servile sycophancy or rebel with the courage of desperation. It would be as impossible to call him wise as it would be false to call him good.

"It is no more strange, then, that the Assembly should be asked to revise such dogmas than that our fathers should have accepted them as true. That the demand is made in the name of vacant pulpits, only shows that today is more reverent than yesterday was, that fear of God is giving place to love, and that the world yearns to think of Him as Our Father, with all the words imply.

"Holmes touches the heart of the new age in "The Chambered Nautilus," and we commend these lines to the Assembly as indicating the changes that should be made in the creed of the Presbyterian Church:—

"'Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!'"

It strikes us as scarcely fair to say that the only reminder of the "eternal torment theory" is to be found today in the Presbyterian Church and its creed. It was their candor and honesty to their convictions which led the framers of the Westminster Confession to state themselves so pointedly; and however much we feel their views to be erroneous, we should respect them for their candid statement of them. Other denominations believed as fully as the Presbyterians in the doctrine of eternal torment, and still do, and just as zealously now claim to be "orthodox" on this subject—that they now hold the teachings of the founders of the various sects. It is this very candor, too, no doubt, which prevents many Presbyterians from now changing, to suit the public, a creed which still expresses their honest convictions of the teachings of the Bible. Let us honor and respect their candor, however much we may disrespect their creed.

We wish it were true that all other Christians had outgrown that horrible nightmare conceived by Papacy during the dark ages. But it is not true: the majority of Christian people, including the ministers, still hold to this horrible doctrine though their reasons and hearts rebel against it. The reason is, that they think it to be the teaching of the Bible, and it is their very desire to remain anchored to God's Word, that (through a *false* interpretation of its parables, dark sayings and symbols), holds them to a doctrine which they feel keenly is a slander upon the character of any just and holy being.

Under these circumstances *doubts* and *fears* take possession of their minds. They doubt the Bible and everything and yet they fear that to let go their hold would plunge them into infidelity, or perhaps atheism. Their next resort is to stand perfectly still,—to go neither forward, nor backward: to neither affirm, nor deny; to neither believe, nor disbelieve anything; and on all doctrinal subjects they say, "Let us

alone! We are not theologians and don't want to bother ourselves on such subjects." And this is the attitude of Christian people in general today. They do not really and heartily believe the Bible (being hindered by their erroneous view of its teachings), and hence are uniting more and more upon a social and moral platform as sects, instead of on the grand doctrines of God's inspired revelation.

Their attitude calls for sympathy and pity and tender help over their misunderstandings, rather than for abuse and cutting and lashing sarcasm, from those who have escaped from the horrible nightmare which still enthralls them. But we must not *let them alone* as they desire us to do; love for them, and for our Master's honor, and for the Truth, compels us to cry aloud and spare not, but show God's people their errors (Isa. 58:1), and cause such as really are earnest and honest and seeking for the truth, to *see* the beauty and grandeur of God's Word and his plan therein revealed.

Nor must those who have the harmonizing truth be slack in this work: the time for labor is short. If not soon convinced of the true teachings of the Bible, which so fully satisfies and convinces the sanctified reason, they will soon openly reject it. The opportunity for convincing them of the real grandeur of the Scriptures is while they yet hold on to them and to some extent respect them. They cannot stand still; for if those who have the truth should, as they so much desire, let them alone, the devil and the world and awakening reason will not let them alone, but will upset all their faith in the Bible and leave them naught but faith in men and in sects of human organization.

Let every soldier of the cross press nobly on for the deliverance of his brethren, for the honor of his King and for the uplifting of the only Standard of truth—God's Word.

FAITH AND WORKS

"What advantage, my brethren, has anyone, though he say he has faith, but have not works? This faith is not able to save him."—James 2:14.

We are taught that "without faith it is impossible to please God," and if faith without works is of no advantage, the inference is plain, that without works it is equally impossible to please God. And yet, we may have both faith and works and not be pleasing or acceptable to God. It is all-important that we have the right kind of faith and that our works should be the development and outgrowth of that faith.

What, then, is faith? We answer, True faith is the reasonable and accepted conclusion of a logical argument based on a reasonable premise or foundation. And more, it is the *only* reasonable conclusion to which such a logical argument could lead. Thus, reasoning on the principle of cause and effect, a principle firmly established in all the operations of natural and moral law, we see in the whole realm of nature the evidences of an intelligent Creator. We know that such effects as appear in the order of nature—as for instance the order of the spheres, the succession of the seasons, and of day and night, the growth of vegetation, etc., etc.,—could not be produced without an intelligent first cause. And so undeniable is the basis of fact thus furnished in nature's testimony, and so logical the reasoning from cause to effect, that the conclusion—that there is an intelligent, wise and powerful Creator—is so palpable and irresistible that the Scriptures declare the man a fool who does not accept it.—Psa. 14:1.

And yet no man has ever seen God, nor can see him. (John 1:18; 1 Tim. 6:16.) From these data alone we should have faith in God, even if he had given us no written revelation of himself. In a similar manner our faith in his written revelation and in all that it contains is established. For all that God expects us to believe beyond the realm of our senses and observation, he has given us an undeniable foundation of tangible fact, upon which he invites us to use our reasoning powers to arrive at conclusions of which we would otherwise be ignorant. Thus faith is a conviction of things unseen, based on logical deductions from known facts—a reasonable thing.

There is nothing more common or necessary among men than faith. We exercise faith in the laws of nature and act upon it constantly. We till the soil and sow the seed in full faith in a future harvest to be brought forth by the continued operation of natural law, reasoning that the sun which shines today will shine again tomorrow, that the showers of yesterday will be repeated, and that vegetation will still be true to the old law of development and growth under these favorable conditions. Who thinks of questioning these things? No one. Why? Because we have become thoroughly acquainted with these methods in the past, and faith in them for the future is reasonable; while, on the other hand, doubt and unbelief would be unreasonable and foolish. The man who would refuse to plant for fear the sun would not rise again or the rain fall, would be rightly considered a fool. Why? Because faith is the only reasonable thing where the ground of faith is so well established. Even a child would laugh at another child who could not trust his parents for tomorrow's necessities when today's and yesterday's were abundantly provided for. His lack of faith would be so unreasonable. And just so when we have become acquainted with God, as all may who will study his works and ways in nature and revelation, to doubt is foolish, and full, perfect confidence in his wisdom, justice, love and power, is the only reasonable conclusion.

Therefore it is that "without faith it is impossible to please God." Thus faith, being a reasonable conviction of things unseen, becomes a basis of hope for the things which God has promised. As Paul expresses it, "Faith is a basis of things hoped for, a conviction of things unseen." (Heb. 11:1.) With the same confidence, therefore, with which we look for an autumnal harvest from our spring-time seed-sowing, before we see any sign of it, we should also look for the fulfillment of all God's promises in due season, even before we see the slightest indication of their fulfillment.

There is no difficulty in exercising faith in God and in any and all of his promises if we acquaint ourselves with his character. It should be as unswerving as our confidence that tomorrow's sun will rise. Thus it was in the cases of some commendable example to which the Apostle Paul refers (Heb. 11)—of Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Gideon, Barak, Samson, Jephthah, David and Samuel, and the prophets, who by faith in the promises and directions of God subdued kingdoms, shut lions' mouths, quenched the power of fire, raised dead ones to life, and in hope of a better resurrection submitted to privations, persecutions and ignominious deaths, having faith in the promise of God to reward their loyalty to him and the grand principles of truth and righteousness, in due time. If God declares that a flood is coming and commands the building of an ark, the reasonable course is to build and to warn men, though the flood and every indication of it should tarry for a hundred and twenty years. When God commanded Abraham to sacrifice his son, it was reasonable for Abraham to comply, and to leave the fulfillment of the promises, which centered in that son, to God. When he commanded Lot to flee out of Sodom, it was reasonable for Lot to make haste and depart, though the morning was gloriously fair.

These were commendable acts of simple, child-like, implicit faith. But observe that in every instance of faith commended in the Bible, there was good ground for faith: there was a clear command of God, a well defined principle of truth and righteousness; and no foolish imaginations or vague impressions were blindly followed. How foolish Noah would have been to spend a hundred and twenty years building an ark and warning the people, if he had only imagined that a flood was coming. How culpable Abraham would have been in laying his son on the altar of sacrifice, had he only imagined God desired him to do so. And how simple Lot would have been to run out of Sodom that bright morning declaring that the city would be destroyed, if he had no positive information of it.

But notice that in each instance of unusual requirement God gave clear evidence of his will, either by an angel, a vision, or some remarkable circumstance—ways, however, which are not now necessary since the completed Scriptures of the Old and New Testaments form a perfect guide to faith (2 Tim. 3:15-17), and which, therefore, are not now resorted to. And in the instances of suffering and martyrdom cited, God's will was clearly expressed in the principles of truth and righteousness which he ordained. These illustrations should be specially marked by very many who claim wonderful faith in God, when the chief wonderment about it is their ability to believe so much on so slight a foundation.

In many enterprises, too, undertaken under the name of works of faith, and successfully carried on financially, faith has a better foundation in the sympathies of philanthropic people, than in the plan, methods and promises of God. If Christian people make public statements that they are starting a benevolent enterprise for the amelioration of the present woes of suffering humanity, they may do it with a large degree of faith in the support of benevolent people; even the worldly are often fully as active in these directions as Christians—for instance, mark the responses to calls for help in great calamities and disasters.

Success in these directions of popular benevolence we do

not regard as proofs of remarkable faith in God, though those so engaged are doing good works, and public appeals for assistance in such work are right and proper, under some circumstances at least. A far more remarkable manifestation of faith in God is that humble confidence which espouses his unpopular cause, which perseveres in pursuing it in the face of all opposition and without human encouragement, and which patiently endures whatever of reproach, discouragement, privation, and even persecution it may bring, assured of ultimate triumph according to his promise, and finding in his blessed truth and in his approval all the present reward desired.

One expression of the Apostle Paul should not be forgotten among us: It reads, "Hast thou faith? have it to thyself." (Rom. 14:22.) If we advertise our faith and our needs and thus make capital out of them by eliciting the sympathies and assistance of men, it is not resting in God to a very great extent; and such soon make manifest to observing Christians that they are endeavoring to be pleasers of men. There is much in the way of profession of great faith and in the relating of really improper proceedings and their results as wonderful feats of faith, which often does great harm to both speakers and hearers.

While a true faith is pleasing to God, what often passes for faith among Christians must be correspondingly displeasing to him. Many, without careful observation and study of God's ways, jump at hasty conclusions, often greatly out of harmony with the spirit of divine truth, and acting and teaching accordingly, dishonor the Lord and bring reproach upon his cause. Among such, too, are often found the loudest boasters of faith. Their faith is so strong, so rooted and grounded and established in what God did not say, that they have no inclination to hear or heed what he did say. In such instances God would be honored far more by the sealing of the lips. Rather let our faith be expressed to God, and let our confidence be manifest to him; and to our brethren let it be manifested more by faithfulness in his service than by words. Thus was the faith of the ancient worthies attested. Where is boasting then? It is excluded by the law of faith. (Rom. 3:27.) The very nature of pure, true faith is opposed to boastfulness. In fact, a humble, faithful walking with God excludes every mean disposition, and elevates the character far beyond them.

Let us endeavor to have more of that pure, true faith

"Which bears unmoved the world's dark frown,
Nor heeds its scornful smile;
Which seas of trouble cannot drown,
Nor Satan's arts beguile"—

the faith which overcomes the world, and the spirit of the world in us, which will remove mountains of difficulty, and secure all that our hearts desire, since it is written, "Ye shall ask what ye will [our wills being in harmony with the will of God], and it shall be granted unto you."

When we see, thus, how reasonable a thing faith is, how God through his natural and written revelation of himself appeals to the highest faculty of our nature and bids us follow its leading and rest in and act upon its proper conclusions in studying his works and ways, we realize truly that without faith in him and in his reasonable revelation of himself, in nature and through his apostles and prophets, it is impossible to please him; because we have here a broad and firm foundation for faith.

MRS. C. T. RUSSELL.

AN ALLEGORY

I sat down in my arm-chair, weary with my work; my toil had been severe and protracted. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners; the whole community was more or less moved with the prevailing excitement; and so the work went on. I had been led into exhausting labors for its promotion.

Tired with my work, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of my place and surroundings. Seemingly a stranger entered the room, without any preliminary tap, or "Come in." I saw in his face benignity, intelligence and weight of character; but though he was passibly well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a very strange appearance.

The stranger came toward me, and extending his hand, said, "How is your zeal?"

I supposed, when he began his question, that the query was to be for my health; but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instinctively I conceived of it as a physical quantity, and putting my hand to my bosom, brought it forth and presented it to him for inspection.

He took it, and placing it in his scale, weighed it carefully. I heard him say, "One hundred pounds!"

I could scarce suppress an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw at once that he was intent on pushing his investigation.

He broke the mass to atoms, put it in his crucible, and put the crucible into the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. It congealed in cooling, and when turned out on the hearth, exhibited a series of layers or strata; which all at the touch of the hammer fell apart, and were severally tested and weighed; the stranger making minute notes, as the process went on.

When he had finished, he presented the notes to me, and gave me a look of mingled sorrow and compassion, as, without a word, except, "May God save you!" he left the room.

I opened the note and read as follows:

"Analysis of the zeal of Junius, a candidate for a crown of glory: weight, in mass, 100 lbs., of which, on analysis, there proves to be, viz.:—

Bigotry	10	parts.
Personal ambition	23	"
Pride of talent	14	"
Love of praise	19	"
Pride of denomination	15	"
Love of authority	12	"
Love of God	4	"
Love of man	3	" "

I had become troubled at the peculiar manner of the stranger, and especially, at his parting look and words; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but was suddenly startled into a more honest mood by an audible sigh, almost a groan, from the stranger, who had paused in the hall, and by a sudden darkness falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!"

I knelt down at my chair, with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it:—The record is true!—I saw it; I felt it; I confessed it; I deplored it; and I besought God, with many tears, to save me from myself: and, at length, with a loud and irrepressible cry of anguish, I awoke.—*Selected.*

Since all of God's consecrated saints are his ambassadors, this allegory may be of profit to all. Love of God and love of our fellow-men are the only elements of real zeal in the above analysis. All the other parts are detestible dross in God's sight and will be in ours, as we take God's standpoint of criticism. Let each servant who desires to stand approved of God, examine *his own* heart, analyze *his own* zeal, *his own* motives.

THE CLEARER VISION

I have often remarked to my friends on the wonderful change that took place in my mind immediately after hearing the "good tidings"—after being shown the narrow way to life in the gospel age, and the restitution of all things in the age now dawning. To compare great things with small, I will illustrate it by another life-experience.

It was my lot to be endowed with power of vision far from perfect—with eyes that were "near-sighted." How much pleasure I lost because of this, I could not tell. I knew there were distant beauties spread before me which from this cause I could but poorly appreciate, and that the delicate features, the intricate combinations and the nice details of nearer objects were lost to my eyes.

But there came a change. A few years ago for the first time I used glasses to aid the eyes. What a transformation! O happy change! That which was beautiful before had now

an added charm, and what was gloomy, dim, obscure, now stood out in such clearness that it seemed a new world was around me, or I a new being, that I could thus behold it.

Now, all these years, what was mental vision showing me? Oh! some perplexing scenes. I looked across the way and saw a family whose future lot I vainly tried to trace. The father was profane, passionate, unkind. The mother was uncultured, overburdened with cares, little inclined and almost wholly unfit to train the children under her care. They were wayward and disobedient. Anger, contention, unkindness, marked their daily life; and self-denial, peace, gentleness, were virtues unknown. Observation taught that likely these children would come to dishonor, unhappy marriage, lawbreaking—some of the many forms of sin or crime, with all their bitterness and pain. I could not see further, but many whose vision was thought clear declared that for this earthly life of evil there was a fearful condemnation—that for these who were reared in ignorance, lived in misery, and died in shame, there was punishment inexpressible and endless, prepared by their Creator, and awaiting them. I could not see, but many told me this.

Down the street, in a home of elegance, lived a very different family. Pride, haughtiness, love of wealth and honors pervaded all things there. The daughter gave herself up to the frivolities of fashion, and was found in the ball-room rather than in the house of worship. The son chose the pleasures of the gaming table, the race course and the club room. Finally he brought woe and shame upon all, for in his passion he slew a man. For the crime he died on the scaffold, and thus two lives went out early, in darkness and unfitness for future happiness.

An aged widow, whose life was one of faith and good works, ceased not to plead with God that some of her children who were unconverted might be brought into the fold before death came to them, lest while part of her dear ones attained the endless bliss of heaven some would be consigned to unutterable, endless anguish.

All things showed that humanity was borne down by an awful burden of sin, while it was required of them, "Without holiness no man shall see the Lord." The most thoughtful might well ask, "Is life worth living? Oh! who shall deliver us from this death?"

The zeal which once warmed my heart to serve the Lord had given way to stoical determination to try to do right and abide the consequences. Not only "I craved what the world never gave," but I sought for what the churches had not to offer. To me a guiding hand was sent by God, lifting the veil that had shrouded the pages of His Word, pointing me to the "good tidings of great joy."

I saw how the world is learning the exceeding sinfulness of sin; that being saved from the prison of death by Him who "gave himself a ransom for all," when they "come again from the land of the enemy" they may know, and fear and shun the way of evil; that "as in Adam all die, even so in Christ shall all be made alive;" and that the dark problem of human misery finds solution in the day now being ushered in by the dark hour before the dawn—the day when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Now, for the first time, I saw not only that justification by faith in the ransom of Jesus saves from the penalty in the coming age, but that to consecrate and sacrifice our justified lives to do the will of God leads, during the Gospel age, to a higher life, spiritual, divine, immortal.

O reader, rejoice with me that having gained the standpoint of belief in "the restitution of all things," the providence of God in the past and his written plan for the coming age are seen in matchless harmony. Rejoice with me that He has "opened our eyes, that we may behold wondrous things out of His law." B. F.

ISRAEL'S "DOUBLE"

A Brother who has been reading DAWN, Vol. II., and who sees clearly that much of the strength of the argument in Chapter VII.—Parallel Dispensations—lies in the word "*double*," raises a question the answer to which may interest and strengthen others. We, therefore, give below the question and our answer to it.

He asks: "Is there any danger of mistake in your method of applying the word 'double?' Perhaps we should begin to count Israel's favor at the time of their deliverance from Egypt. Can it be said that Israel was in *favor* while suffering under the task-masters of Egypt? If not, would not this cut short their dispensation of favor 198 years (the period from Jacob's death to the coming of Israel out of bondage—out of Egypt, as you show it, vol. ii., p. 231), and leave it only 1647 years long instead of 1845? But then, if we begin Israel's national career and favor at the Exodus, we must still admit the turning point of their history was at the rejection of Christ, and as you so clearly show (vol. ii., p. 225) the very day that he rode to Jerusalem on the ass, five days before the crucifixion, is marked by the prophet as the date when the second part of their 'double' began. And if the first half of their 'double' was only 1647 years long, the other half must be the same; which would make their double end 1647 years after A. D. 33, that is, in A. D. 1680. But here I meet the difficulty that nothing in the nature of events to be expected at the end of their double occurred in 1680. Divine favor did not return to Israel and the fullness of the Gentiles (the end of the Gospel call) did not occur there.

"In a word, I am all mixed up. I have nothing regarding the 'double' to suggest myself—no reasonable or Scriptural solution to offer. And I have no fault to find with your applications and deductions, except the one point first stated, viz.: I cannot see how the first half of Israel's national experience from the death of Jacob to the death of Christ, 1845 years, was wholly either a period of *chastisement* or a period of *favor*. Can you straighten me out and show me where my difficulty lies? If you can, I will be thankful, as I prize the forcible and blessed conclusions of this chapter on the Parallel Dispensations greatly, and wish to have the subject clear."

Our reply may be brief; not much is necessary. The question is well stated and shows that the Brother has well digested the subject. We wish that all readers were as earnest and as thorough in their examination of these great subjects, that their faith might rest in the Word of God. We can help the Brother. We see just where he misses his footing, and it is an error very common to God's children against which all should studiously guard. The Brother has erred in *reading into* the Word of God, and into the DAWN account, something about the "double" which neither the DAWN nor God's Word say about it. Neither the DAWN nor the Bible anywhere say that the "double" was either a *double of chastisement* or a *double of favor*, nor that one half was of favor and the other half of chastisement. It is merely a *time* "double," regardless of the favors and disfavors, the chastisements and blessings they experience during their "double" time.

Get the thought: Israel as a nation at the death of Jacob became heirs of a promise, the Abrahamic promise; and under its provisions they expected a great personage to arise among them who, under special, divine favor, would become the great ruler of earth; who would more or less use them, his own nation, in subduing all things unto himself; and they expected thus, also, a share in his glory and influence as his special family nation. They clung more or less to this hope through centuries, and as Moses arose and did great things for them and yet died telling them that the great one was yet to come, and that his achievements for them were merely typical representations of the greater work of the coming Messiah (Deut. 18:15); as Joshua and Samuel and Saul and David and Solomon in turn passed away, we can see that the question with them must have been a question of *time*. When will God's *time* come for the establishment of the Messianic Kingdom so long promised and hoped for? This *time* came at the first advent, in one sense, when Messiah offered himself to his own nation and sent his disciples among them with the message, "*The Time is at Hand*—believe the good news [gospel] and repent." And when their national trial and sifting ended unfavorably to them, and the Master, as their King mounted on the ass, exclaimed, "Your house is left unto you desolate"—there the opportunity of furnishing the Messiah with a Bride class of joint-heirs, a complete Cabinet for the promised kingdom, passed from that nation; their worthy ones were accepted, but did not fill the fore-ordained number which God has since been completing by selections from among all nations.

Since Israel was unprepared to furnish Messiah a complete cabinet of faithful ones, and since he would not set up his kingdom until his cabinet or Bride is complete, therefore Israel as a nation must *wait* for its promised and longed-for share of work and honor, under Messiah. How long a time must they wait because of their failure to have ready a prepared people, fit for joint-heirship with Messiah? God through the prophet answers, I will render unto you *double* because of your sins. Shout O doughter of Zion, behold thy King cometh unto thee—(but God, foreseeing his rejection, except by the few, causes the prophet to continue) Even today do I declare it—I will render unto you double: You must now *wait as long again*.

With this thought of the "double" referring to nothing but duration, time, waiting, read again carefully the chapter entitled Parallel Dispensations, and you will have no difficulty. The fact that God has shown Israel no favor during the last half of their "double," and the fact that he foretold that it should be so, has nothing to do with the double of time. It is not a double time of favor, nor a double time of disfavor, but simply and only a *double of time;*—waiting for the kingdom.

OUR LORD'S AGE AT BAPTISM AND HIS PRE-EXISTENCE

Central Falls, R. I.

BRO. C. T. RUSSELL:—In MILLENNIAL DAWN, Vol. II., on page 66, I find the following—"Which was at thirty years, according to the Law, under which he was born and to which he and every Jew was subject." Please show me—where the law is recorded that required Jesus or any prophet, priest, or Levite, to submit to the rite of immersion before beginning his office work.

Again, on page 107, last paragraph and ending on page 108, "Was made flesh." If Jesus of Nazareth was a pre-existent being, personally present with the Father ages before the creation of the world, how can he be the promised seed of the woman, who is to crush the serpent's head?

Perhaps you will answer through the TOWER. Yours in hope of speedy redemption, bought by the Woman's Seed.

R. L. J———.

DEAR BROTHER:—I see that you do not get the idea in the sentence to which you refer, on page 66, Vol. II. The passage reads thus:—"He was anointed with the holy Spirit immediately on coming out of the water. This was when he had attained manhood's estate, which was at thirty years, according to the Law, under which he was born, and to which he and every Jew was subject, until he ended its dominion by fulfilling its conditions—nailing it to his cross." The claim here is simply that at the age of thirty years a man was considered of age, according to the law of God under which all Israel was placed.

No Levite was permitted to engage in the work of the tabernacle under thirty. (See Num. 4:3.) And so Christ did not begin the work of the antitypical tabernacle (the work of atonement) until he was thirty. (Luke 3:23.) Our Lord then symbolized his consecration by immersion, but *not* because he or any other Jew was commanded to do so. He there instituted this simple ceremony as a fitting symbol of his consecration even unto death, and his faith in Jehovah's power to raise him out of death.

It is uncertain at just what time immersion was instituted as a symbol of repentance and reform. John the Baptist used it thus, and it is claimed followed a custom, for some time in vogue among Jewish reformers. Our Lord Jesus, however, gave immersion a wider and a deeper meaning than any other teacher when he, with no sins to repent of or to reform from, was immersed. It there came to be the symbol of *entire consecration* to God's will; a symbol of death in God's service and of a resurrection reward—a symbol of the death of human self-will and of the beginning of a life entirely conformed to the will of God.

With reference to your last question—"How could the pre-existent one be the promised seed of the woman?"—permit me to suggest that whether you or I can understand *how*, or not, if we have faith in God's Word, we must admit the *fact*. There are many facts the philosophy of which we cannot understand, as for instance, the growth and development of plant and animal life. We cannot understand the philosophy of the first creation, nor of the resurrection, the new creation. There are some facts, you see, which are beyond the scope of human reasoning. That our Lord had a pre-existence, we are most positively assured by the following scriptures:—John 6:28, "I came down from heaven, not to do mine own will, but the will of him that sent me." Verse 51, "I am the living bread which came down from heaven." Verses 61, 62, "Jesus said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" John 8:14, 23, 42, 54, 55, "I know whence I came and whither I go. . . . . I am from above, I am not of this world; . . . . . I proceeded forth and came from God; neither came I of myself, but he sent me. . . . . It is my Father that honoreth me, and if I should say, I know him not, I shall be a liar."

"Then said the Pharisees, Art thou greater than our father Abraham? Jesus answered, Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? (who had been dead 2000 years). Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:53, 56-58. See also John 17:5, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Here he only asked to be restored to what he was before; but the Father, in rewarding his obedience even unto death, "highly exalted him," far beyond that previous glory. See also 2 Cor. 8:9; Phil. 2:7; Rev. 1:8; 3:14; 21:6; 22:13 and Col. 1:15-17.

The Scriptures are also clear in their testimony that he was "the seed of the woman," of which you are convinced. And since the facts are established on God's authority, the *how* is to us a minor matter. If you have the TOWER for Sept., 1885, notice article "The Undefiled One." I think it will help you. Our supply of this number is exhausted, but we hope to treat the subject in all its revealed and its reasonable phases in DAWN, Vol. IV.

THE PLOWMAN SHALL OVERTAKE THE REAPER

"Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."—Amos. 9:13.

What a wonderful day is this Day of the Lord. During the long centuries of the Gospel age the appointed work of the age has been steadily and quietly progressing; the message of salvation and the high calling have gone forth; the called who have heeded and answered the call have been tried, disciplined, developed and tested, and one by one laid to rest until the appointed time for the gathering and rewarding of the whole body of the Anointed. And while in the midst of a crooked and perverse generation the body of the Anointed has been developing, evil has been permitted to flourish and to exalt and spread itself, while the (embryo) kingdom of heaven has suffered violence. Tares have been permitted to overrun and almost take possession of the wheat-field, and the mystery of iniquity has wonderfully developed and prospered. By sure and steady steps, and unhindered by divine interference, the powers of darkness have strongly entrenched themselves, and have long been regarded, both by themselves and all mankind, as immovably fixed.

But now the Day of the Lord has come. Earth's rightful King takes his great power and begins his reign, while yet the powers of darkness hold their places—"In the days of these kings, shall the God of heaven set up a kingdom" (Dan. 2:44) —and the two cannot long stand together. Already the thrones of earth tremble to their very foundations; the kings of the earth set themselves and the rulers take counsel together, and statesmen and thinking men in general begin to realize that a strange, strong power is at work in every direction. All organizations, whether civil, social, or religious, however old, or wealthy, or formerly esteemed among men, feel the disturbing shock of a mighty tread hitherto unknown. It is none other than the Son of God, under whose power all must shortly fall, and above their ruins shall be established his own glorious kingdom.

True to every jot of prophecy concerning this day are the events as they now transpire. The harvesting began with the presence of the Lord of the harvest (in 1874), who at once began to appoint and direct the reapers, sending them forth with the sharp sickle of truth. Wonderful has been the work since that time. While the church nominal has been sinking lower and lower in the mire of worldliness, the saints, the true wheat, are being gathered out of her and fed and strengthened and set to work among the harvesters; and thus the Lord of the harvest is daily sending forth more laborers into his vineyard. The saints are seeing their privilege, hearing and heeding the Master's directions, and taking hold with a hearty good will, and the results of their labors are even now largely apparent.

As a result of the united labors of the consecrated ones in hundreds of ways, as varied as are their circumstances and talents, hundreds of cases come under our own observation, of saints who are encouraged, strengthened and stimulated to make their election sure, of backsliders reclaimed, of worldly people turned to God, and of honest skeptics now established in the true faith of the gospel.

While the harvest work goes steadily forward, we need but to cast our eyes about us, when we see another portion of the work going on preparatory to the speedy establishment of the Redeemer's kingdom. Not only is the harvesting of the fruit

of the Gospel age being accomplished, but the plowing and seed-sowing for the Millennial season is already begun, as foretold by the prophet—"Behold the days come that the plowman shall overtake the reaper."

Various agencies are now at work plowing the field—which is the world—and preparing men's hearts for the reception of the truth. And many of the poor, distracted world, even now, show a willingness to receive a little of the balm and consolation which the truth affords.

The troubles coming upon the world and upon the nominal church, the distracting questions that are stirring up thought, and the opposing forces that are everywhere developing, are already doing the plowing; and these plowers are close upon the heels of the reapers now reaping the harvest of the Gospel age—gathering God's elect together; and soon the treader of grapes (the forces engaged in the final combat) shall overtake the sowers of the seed of truth; and the great trouble will close the door of all opportunity for either seed-sowing or harvesting.

But though such is the calamitous outlook for the near future, there will be a blessed outcome to its short work; for in the midst of it the mountain (kingdom) of the Lord's house shall be established and shall be exalted above the melting hills (kingdoms) of the old dominions; and its blessed re-invigorating influence is significantly referred to in the prophet's statement—the mountains shall drop sweet wine.

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VIEW FROM THE TOWER

KNOWLEDGE INCREASED AND ITS RESULTS

(Continued from October.)

On the other hand, it is well to remember that in our present imperfect condition, all, no matter how honest, or how anxious for the truth, are liable to fall into erroneous views, and to see only one side of a subject. We have been looking at the falsity of that view which would make a few men, and not because of special mental or physical qualification, rulers and masters, landlords and kings over others because of a supposed birthright. Let us now notice the other side of the question, which we will introduce by what to Americans will seem, at first glance, an astonishing statement, viz., that all men are not born free and equal.

No one can dispute that the many more or less bound by ignorance and superstition are far from full freedom. And no man can look about him, thoughtfully, and not admit that the common view, that all men are equal, is a gross error. All men have not an equal amount of physical strength. So far from all being equal, it might be said that no two men are exact equals. Nor can it be said that men are equal in the sense of the qualities of one being an offset or equivalent to the different qualities of another. As a matter of fact, brain and muscle are not separate and independent; some have very little of either power and hence are very far from the equals of those who have considerable of either or of both.

If we could suppose two men, one all physical power and the other all brain power, we could not class them as equals; for the former certainly is far inferior to the latter. The lower animals have muscle; and machinery, steam and electricity, under *brain* direction, can do much and sometimes more than muscle can do. Hence muscle must and should be servant to brain. It always has been, it always should be, and it always will be inferior and subjected.

How many men have the muscular ability to wheel or cart a piece of iron who have not the additional ability and intelligence necessary to hammer it to shape, and to size and temper it for its work? How many of the latter lack the education and inherited mental talent or ability to plan, design and arrange the sizes, shapes and strength of those irons for bridges, buildings, shippings, etc.? This is a still higher order of intelligence and skill, and requires more educational preparation. Does all this persistent study and natural ability count for naught? Is this successful architect or engineer only the *equal* of the intelligent iron-worker, and of the non-intelligent laborer? Similar comparisons could be instituted between all brain-workers and all muscle-workers; and while there are drones and slovens in each field of labor, it cannot be disputed that those who have largest mental capacity and who develop it by application —by study and use—are quite the *superiors* of those who have less of it, even though the latter have superior physical strength.

(On just one subject does this rule fail; that is in religious matters—in an appreciation of the will and plan of God. This is beyond human wisdom—it is a matter of revelation; and the more humble the man the easier for him to be "taught of God." Hence, not many great, not many wise, not many learned make greatest progress in the divine knowledge. We do not in this, either, disparage mental ability and culture—on the contrary, these will be very helpful and will increase the ability as servants of the truth, provided they are backed by humility and consecration, which will enable such to be like him who was meek and lowly of heart, and to learn of him. We would merely point out here that *mental capacity* plays a different part in the religion of Christ from what it does in the worldly affairs of men. God himself has the *mental capacity* for carrying out his own plans; and to become his children, at present, *requires* only so much mental capacity as to be able to understand and accept his testimony, and to will to act accordingly. But with such a consecration to God, and with such humility and teachableness of mind, the more brain capacity the better;—the greater the appreciation the greater the service, and the greater the joy—but only in proportion; for the capacity for appreciation, the capacity for service and the capacity for joy are proportionate.)

There are two mental qualities which often fail of popular appreciation, because they are more of natural gifts than the results of education; and because, as result of this, many with very slight education are among the most successful in them. We refer (1) to the mental quality exhibited in planning and invention and construction, which make some men (often without education) inventors and constructors of articles of great advantage to mankind; and (2) to those other, but somewhat similar mental gifts, but with other mental combinations, which constitute business talent, exhibited in men whose genius is seen not in the constructing and organizing of machinery, but in the construction, organization and successful operation of extensive works and commercial enterprises which furnish to hundreds of fellow-men (laborers, tradesmen, architects, engineers, overseers, book and time keepers, etc., etc.,) steady and remunerative employment.

Without the mechanical inventors and contrivers with their peculiar mental talent, the world would be without its telephones, telegraphs, railroads, steamboats, and ten thousand other conveniences which go to make our day so far superior to the days of water-power and ox-teams. It is, therefore, to the advantage of the whole world that we say to these who have such talent—We will give you a *patent right* to the product of your genius for a period of years. We will not rob you, but will protect and pay you for the fruit of your genius and of your hours and perhaps years of patient study and labor. This is presumed to be a *just* compensation, with the understanding that at the expiration of that time the invention or discovery shall belong to the public. Surely this is but a *just* recognition of the inventor's rights; and the expedience of thus doing justice has been manifested in the great increase of inventions which it has helped to stimulate.

And mankind is similarly indebted to the *constructive, inventive* and *organizing* skill manifested by the manufacturers and financiers of the world. They, too, are inventors and constructors, but in a different line. Instead of thinking out mechanical combinations which will give beneficial results, these have that peculiar and excellent talent of bringing together, combining and co-operating for the general good, machinery and muscle-workers and brain-workers. This talent is really and rightly the master quality among men; because it is the one upon which the amalgamation and co-operation of society depends. It is this quality which in another field constitutes the real statesman.

We do not claim that this ability is always directed in accordance with the golden rule; but neither is that of the artisan and others. Nor do we claim that they organize men, and plan and arrange great enterprises, and invent ways and means of accomplishing great results, from the *purely benevolent motive* of giving steady and profitable employment, and thus many of the comforts of life, to thousands who have not that organizing and executive talent. Nor will any one claim that laborers, artisans, farmers, attorneys and

others are laboring daily and hourly from purely benevolent motives. We do not question that financial ability is sometimes misused to the public injury, in wrecking corporations financially, for individual gain; but is the same not true in other lines? Do not laborers sometimes use their muscles contrary to the public good? Do not inventors plan contrivances for war, etc., which bring death and sorrow to thousands—consequences a thousand-fold more injurious than the financial wrecking of a railroad? And do not mechanical engineers and artisans, clerks and attorneys, help forward the work of constructing the evil, death-dealing machines, etc.? And no one can deny that all do it for the same end—from selfishness, from greed of gain.

It must, however, be conceded that notwithstanding their talent is sometimes misused like those of other men, there is no class more valuable to the world than its merchants and manufacturers. No other talents among men are so essential to financial prosperity as their inventiveness, and organizing ability. Without theirs, all mechanical inventions and discoveries would be mere *theories* and suppositions, not put into practice: we would have no railroads, no steamships, no telegraphs, no telephones, no sewing machines, no harvesting machines,—no machines of any kind. Hence, without this class the world would have few of the luxuries it now possesses. Nay, more, we hold that, if men possessed of this commonly called *"business talent"* were all to die today, within three years telegraphs, railroads, mills, etc., would be bankrupt and stopped; and while the barns of the West would be overflowing with grain the cities of the East would be starving.

The instructions of the Scriptures, though given to the church, are often applicable to the world in general. For instance, we can apply to the world our Lord's words to the church—"He who would be *greatest* among you, let him become servant of all." As the church is to esteem and honor its members according to their ability and usefulness as servants to the whole body, so with mankind in general; in the world each person should be esteemed and honored in proportion as he has and uses his abilities, and in proportion as these are important and useful to mankind in general. The Apostle Paul expressed the same thought, when he said, Esteem them very highly for their *works' sake* (even though there be other qualities or weaknesses which you may neither admire nor endorse); and, "Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. 13:7.

But should not the manufacturer *divide up* with the skilled laborers, mechanics, etc., each year or each month whatever profits he may realize? We answer, No; no more than the skilled mechanic who gets $5 per day should divide evenly with the day-laborer who receives $1.60, or with the boy who receives $1. To introduce such a policy, now, would be to strangle enterprise and stop the wheels of progress. The laborer would have no ambition to learn a trade or to prepare his children for a higher plane of usefulness in the world. The mechanic would lose ambition for proficiency, and would refuse to tax his energies and strain every resource to become a small manufacturer and by and by a greater one, if he had already a pro rata share of all profits without the care and difficulties, and without any share of losses, fear of panics, etc.

But while the general public welfare and prosperity demand that each man shall have *freedom* to use whatever and all the talents he possesses, it has also the right to demand that those whose greater talents naturally give them greater power, shall deal *justly* by their fellow-creatures dependent upon them; exacting only reasonable hours of labor, providing reasonably healthful, comfortable and safe places of work, and paying at least living wages—even to the most illiterate and unskilled laborer. The public also has the right to prevent the strangling of healthful competition by the formation of gigantic trusts. And these things are done or are being done gradually but surely in this country; and if they could proceed for the future as in the past, society, under the influence of the increase of knowledge, would soon right and regulate itself. But one thing is lacking; and that one thing will, as the Scriptures show, ere long put an end to progress in the right direction, and instead of peace and safety, of which the world fondly dreams, will bring about the great trouble such as was not since there was a nation. That one thing is *selfishness;* and it hinders and will hinder both the parties of the coming conflict from recognizing each other's rights, and from granting freely even those which they do see.

Selfishness includes approbativeness and pride as well as special self-care and disregard of others in other respects. Selfishness is now the *ruling* principle in the world. It is the opposite of the law of the New Covenant, which is love to God and to our fellow-men. Selfishness will lead and is leading the more able of men to abuse present increased knowledge and advantages by organizing selfish and powerful combinations, trusts, monopolies, etc., which will be grinding and oppressive upon the masses; who, in turn, governed by the same selfishness, under the same increase of knowledge, will seek and are seeking by means of labor organizations, laws, etc., to rule, and to tyrannize, and to dictate to capital and brains; in vanity claiming that they are *fully the equals* of any in ability, and merely not so favorably circumstanced. Here the struggle will come; and only the results will show clearly to the masses what we have here pointed out of the actual inequalities among men and the necessity on both sides for the mutual recognition of each other's rights and abilities. By means of this long foretold trouble the Lord will give the world a great and a lasting lesson, which will benefit all, and fit all for the kingdom which he will set up.

The superiority of mind over muscle has long been recognized—and properly. Men have long realized that some of the race have fallen lower than others, and have admitted that those retaining the vigor of mind to the largest degree *should be the rulers* of the world. They see that it would be to the general interest of all that the ablest and wisest should have control. And taken as a whole (always excepting the Lord's true church, which the world has never known as such), the world has had *its* strongest, brightest and ablest men in power. And as a whole the ruling and aristocratic classes of today are in education and natural ability, as well as in time and opportunity, far superior to the average of the people for whom they make and execute laws.

Why, then, do we find fault?—Because their wisdom and ability are used so selfishly—for their close family relatives, almost exclusively, and not for mankind in general, as one family. As shown (September and October Views) they have shaped the laws and customs of society for their own perpetuation as a class, and have turned all the streams of wealth and influence toward their own quarter. This condition of things, veiled by ignorance and superstition, was not realized by the masses in the past, nor is it clearly and fully realized yet; but knowledge is increasing, the heat and steam of public sentiment are rising, and something ere long must give way. This great explosion and revolution of society will precipitate the impending trouble, pointed out by the prophet as the great *finale* of sinful man's attempt at self-government. But above the ruins of present kingdoms the Kingdom of Christ will rise.

But contrary to the expectation of some, this great government will be, not a republic, not a socialistic arrangement in any sense, but a monarchy. Nay, it will not even be a limited monarchy, but an imperial and autocratic one. Jehovah our God will be the Autocrat and his will shall be enforced in the earth; and all who will not gladly and heartily obey his righteous laws when granted ample knowledge and ability, shall be cut off—shall die the second death, have life forever extinguished. And there will be an aristocratic class then, too; a class whom the great Autocrat will exalt to power and great glory and distinction, and to whom he will commit the ordering of this world's terribly disordered affairs. This class is the Church of God, of whom Christ Jesus is Lord and Chief. All power will be claimed and exercised (Matt. 28:18; and Rev. 2:26; 11-7, 18); and infallible laws will be rigorously enforced. Then every knee must bow and every tongue must confess. That will be the strictest government the world has ever known; absolutely *no liberty will be granted* to do wrong.

If this kingdom were of the same character as present governments, operated upon the same selfish principles, it would be all the worse for the increase of power. But it will be based upon other principles. Not injustice and selfishness, but principles of justice and love will be the foundation of that throne. And backed, as it will be, by divine wisdom and power, good results, everlasting blessings, will result to the upright in heart. All its power and all the wisdom of its rulers will be exercised lovingly and justly, for the good of the fallen human family, for the elevation to perfection of all the *willingly* obedient; to the intent that when this Millennial reign of Christ is finished, all such being perfected may then be given the control of earth as kings or sovereigns in common, subject to God's general government—as in a limited republic the citizens of the several states arrange their own affairs subject to the laws and regulations of the general government;—while the disobedient, unworthy of life, shall be cut off from life in the second death.

Thus the original dominion of earth, lost by Adam through sin and redeemed by Christ's ransom-sacrifice, is to be fully restored to such as shall be found worthy of it by their Redeemer in the close of his Millennial reign—God's due time.

Only those who see God's plan of the ages can appreciate the care with which he is now selecting and disciplining every member of that "little flock" for the important positions and work of that kingdom—to be kings and priests unto God and to reign on earth as joint-heirs with Jesus Christ their Lord. "A peculiar people" they will indeed be, very different from the haughty, proud, arrogant aristocracy of the present time. None of the proud and haughty (1 Pet. 5:5), and not many rich or great or noble hath God chosen, but the poor of the world, rich in faith and love and humility, to be joint-heirs with Christ in the coming kingdom.

None of the candidates for these coming honors and opportunities of blessing the world need wonder, then, at the course of instruction, discipline and experience to which they are now subjected, as though some strange thing happened unto them. (1 Pet. 4:12.) But let them rejoice that they are counted worthy of the discipline and seek to make their calling and selection sure by permitting the promises and providences of God to work in them to will and to do his good pleasure. Let all such remember that love in them is to take the place of selfishness, otherwise they will be unfit for the coming glory and service. He that loveth not knoweth not God; for God is love. And hereby know we that we dwell in God and he in us, because he hath given us of his spirit—love.—1 John 4:7-19.

Verily, too, God is about to show the world the true and beneficial operation of the law of *Primogeniture*, which they borrowed in part from the typical characters and customs of Old Testament times and misapplied, to the world's enslavement and class exaltation. The *Church of the* FIRSTBORN (whose head is Christ Jesus, and whose members are the humble, faithful overcomers of the world and its spirit of selfishness,) is soon to have the entire inheritance, as well the land as the power and dominion, the glory and the honor. —Psa. 2:8; 1 Cor. 3:22, 23; Rev. 21:7; Matt. 5:5.

A happy day it will truly be, when God's little ones, his humble ones, his thoroughly tested ones, perfected in their new bodies like unto their Lord, shall become earth's aristocracy and rulers.

"O hail, happy day, that ends earth's tears and sorrows,
That brings her joy without alloy;
O hail, happy day!
There peace shall wave her scepter high,
And love's fair banner greet the eye,
Proclaiming Victory! O hail, happy day!"

It is for this grand consummative development of God's plan of the ages that the whole creation groaneth and travaileth in pain together until now, waiting [though ignorantly] for the manifestation of the sons of God, in whom all the families of the earth shall be blessed. And even we ourselves also [who hope to be those glorified sons] groan within ourselves, waiting [also, for the same glorious epoch] for the adoption, [or full introduction to the glories and honors of our Father, the King of kings, which according to his plan belong to us, the Bride of Christ, his firstborn, and heir according to his many exceeding great and precious promises], to wit the redemption of our [one] body, the body of Christ.—Compare Rom. 8:17-22, 23; Gal. 3:16, 29.

Primogeniture, then, as selfishly applied, and adapted by fallen men to selfish ends, serves to enslave and oppress and injure men. But primogeniture, as designed of God, and as he will use it in his great plan, operated upon the great bed-plate of love (the fulness of all law), will work the greatest good for all, and be the power of God and the wisdom of God unto human recovery—unto deliverance from sin and death of all now "His people," and all who shall become "His people."

PRESBYTERIAN CREED REVISION

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:14.

The various Presbyteries of the United States are severally discussing pro and con the proposed revision of the Westminster Confession of Faith. The meeting of the New Brunswick (N. J.) Presbytery is one of the more notable, because it includes Princeton College, an institution under Presbyterian control. We extract the following from the report of the discussion published in the *New Brunswick News*:

"The Princeton faculty members were out in force at the meeting of Presbytery, all prepared to discuss the question, and among them was Dr. McCosh, the venerable ex-President of the College. The greatest interest was, of course, felt in what he should say on the subject.

"Dr. McCosh expressed himself wholly in favor of revision. 'There is danger,' he said, 'in stirring up this matter, but there is more danger in ignoring it or postponing it. The movement in favor of revision has been pushed very earnestly by the young men. and it will as surely be pushed in the future. Revision seems likely to come, and if it must come it is better that there should be no hesitancy, but that the movement should be guided by the older and more conservative men, courageously and openly.

"'It may be doubted if some passages are contained in the word of God. Now in logic it is law that there shall be nothing in the conclusion for which there is not a foundation in the premise, hence what is not in the word of God must not be in the Confession.'

"Dr. McCosh spoke briefly of the language of the clause declaring that 'God, for his own glory, hath fore-ordained some men to everlasting life and some to everlasting death,' and then continued: 'There is a want in our Confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God to all men and of the free gift of Jesus Christ and of salvation to all men, not to the elect alone. I find that some of our best and soundest young men are turned from their inclination to enter the ministry, or having entered upon it are annoyed and hindered, by a few obnoxious phrases that keep staring them in the face, and by the absence of the complete recognition of the infinite love and mercy of God. Leave out, then. these obnoxious phrases, and put in the very front as the most prominent expression of our doctrine this one of God's love to all and of the free offer of salvation. Our confession meets the heresies of the seventeenth century, but not the heresies of the nineteenth.

"'I confess. too, that I should like to have in the Presbyterian Church a shorter and clearer creed than the Westminster Confession. Our theologians do not accept it as a whole. I know these theological seminaries; I know them. Some reject one part, some reject another, all reject something.' In conclusion the ex-President spoke of the nature of the fight which the church in this age is entering upon as an argument for the revision. He was too old, he said, to enter into a fuller discussion of the subject, but he thought the time had come when all should take a stand on it; do it honestly and not be a coward.

"There was a pause when Dr. McCosh had concluded, and then Mr. Slaid, a prominent Trenton layman, arose. 'What do we ask,' he said, 'when we demand revision? Are we going to throw the Confession aside? Are we going to put it at naught? No, we are merely to place it in the hands of a picked body of men, who will bring it into conformity with the best thought of this century and make it express what we believe.'

"In conclusion, Mr. Slaid said: 'One of two courses is open to us; to put the Confession aside as a relic, that shall only show what people believed centuries ago; or to put it in shape for use now. I care not which is done: if I have any preference it is putting it in use. But if it is to be kept as a relic let us have it understood that it is a relic and nothing more. Let us not keep it as a relic and yet pretend to use it.'"

In one sense these are noble, bold words, as well as words of truth and soberness. And yet, one cannot help wondering that these gentlemen, and others who took the same side of the question with them, should manifest their boldness *only in words*. They surely have not reached present conclusions suddenly; they probably have held them for months or for years. Why, then, have they remained Presbyterians in name while at heart they utterly repudiate those tenets which represent Presbyterianism? Why do they now stand before the world as the slaves of a sect and its creed, praying the *majority* to ease up some of the tighter bonds which gall and fret them? Why, if really courageous soldiers of the Truth, do they not step out of sectarian bondage into the liberty wherewith Christ makes free all who appreciate his work and doctrines? Really, instead of considering these men as brave heroes, we cannot help pitying them in their ludicrous position, when we see that the

bonds which hold them, and against which they so vehemently declaim, and from which they pray to be released, are not really chains of rusty steel which are cutting the flesh but only some old paper chains, hard and ugly and strong looking from age, but really so fragile that the smallest "babe in Christ" could shatter them, yet so grim and horrible to look upon that they terrify many gray haired ministers and college professors, so that while some weep and pray that the burden be lifted, the majority decide that the chains are too sacred and too strong to be touched.

On the other side of this question, Dr. Warfield, professor of theology in Princeton Seminary, is reported to have "opposed the revision, on the ground that *the present Confession is the correct expression of the general sentiment of the Church, and a satisfactory interpretation of Scriptural faith, if itself properly interpreted.*" This agrees well with a statement made by Rev. I. N. Hays before the Pittsburgh Presbytery, discussing the same question. He said: "I am a Calvinist through and through. There is not a doctrine essential to our system which I would have altered, modified or softened, if I had the power to do so. As I see it, the Bible is just as full of God's sovereignty as it is of free grace. To get the Calvinism, which is in it, out, you must get a new Bible."

From these and from the expressions of many Presbyterians, it is our opinion that there are four parties in the denomination: (1) a radical class which believes as thoroughly as Calvin ever did that in the counsels of eternity, before man was created, God predetermined not only the creation, but also fixedly determined who should be so "effectually called" to salvation and so thoroughly environed by circumstances, etc., that they could neither will nor do anything which would in any way affect or alter that predetermination to land them in glory; and that regarding the others of mankind God just as fixedly predetermined that they should not get an *effectual* call, and should have no opportunity for salvation, and that nothing that they could either will or do could prevent them from being everlastingly tortured—that they might thus by unending groans and curses illustrate God's power and sovereignty, as the elect would illustrate (by no work or merit of theirs, they claim) God's sovereign power to save whom he would; (2) a class which says quietly, Calvin was probably all right, we do not dispute it, but we prefer not to think or talk on this side of the subject; let us rather talk about God's goodness and love to the elect, and hope that we and our friends are not of the non-elect who are to be tormented; and especially let us not make this election doctrine prominent; let us revise the creed, not because it really belies our faith, but because in this day of refined sensibilities the creed expresses our views too clearly and shocks outsiders as well as grates harshly upon our own feelings; (3) another class totally repudiating the above doctrines and vainly endeavoring to prove to themselves and others that Calvin never believed thus. They construct for their finer sensibilities an election without any special predestination of individuals, and contrary to Calvinism they recognize the freedom of the human will and the importance of the individual both *willing* and *doing* according to his ability. These think themselves capable of twisting and turning and explaining away the objectionable features of Calvinism, and object to a creed revision, claiming that it would show weakness and fallibility to change it, and that it really needs no change, but should be understood not logically and as it reads but according to the gloss they are able to put upon it. These represent the majority of the educated men and of the ministers. (4) A fourth class is represented by Dr. Schaff, of New York. They hold practically the same views as class three, except that they are too honest or too logical to claim for Calvinism and the old Westminster Confession of Faith any other meaning than their plain statements will honestly and logically justify. These admit that Calvin and their creed teach what in the present light they can clearly see is a horrible, God-dishonoring doctrine of which they are heartily ashamed. This class, to a man, desire the revision.

But why do men of so different ideas cling together so tenaciously and insist that they are all Calvinists, all Presbyterians, while really only classes 1 and 2 are such? Is it from loyalty to Christ? No; Christ never told any to believe in Calvinism or to call themselves Presbyterians. quite the contrary, indeed, loyalty to Christ would lead to the remembrance that "one is your Master" and teacher, even Christ, and would show that fealty to Calvin and the owning of his name as their great teacher is really disloyalty to Christ—the putting of another in the place of the true head of the Church.

Can their anxiety to stay together as one be accounted for as love of the Truth or love of each other? No; they admit as above that they are not agreed as to what is Truth and often find in other denominations fully as congenial persons for associates. What then holds them thus? It is sectarianism and the fact that they have a sure thing of a certain amount of honor, support, etc., where they are, which they would run, at least, a risk of losing by changing. Besides, would it not prove that they were fallible teachers and that they and others whose teachings they had endorsed had really taught more or less error? This would be very much more humbling to pride than to stick to the old creed, claim that it is infallible and seek to turn and twist its various declarations to keep pace with the growing enlightenment of the people, which they cannot restrain. Would that we could see some of the noblest step entirely out from all man-made creeds, and declare themselves *disciples* (learners) at the feet of Christ, students of his Word (and not learned D. D.'s), and see them seeking and planning as diligently how to harmonize God's Word, as they now are seeking to sustain the false doctrines of mistaken men.

Concerning the real import and ultimate effect of changes, at present under consideration by great religious systems, the secular press seems to be fully aware. They realize the situation as fully as the theologians, and much better than many of them. The editor of a New York daily thus reviews the matter:—

"The General Convention of the Episcopalians now in session at St. George's will not be disturbed by controversies over questions of doctrine. Such differences of opinion as there may be will be concerning matters of form; the revision of the prayer book and hymnal, the basis of representation in the Convention, and also a change in the title of the Church.

"Meantime, in the Presbyterian Church the movement for a more or less radical revision or transformation of the standard of faith is gaining force, and this subject of controversy will unquestionably occupy the chief attention of the next General Assembly as the most important which has arisen in the communion during all its recent history. Even President McCosh of Princeton expressed the opinion at the meeting of the New Brunswick Presbytery on Tuesday last that this discussion is bound to come, and that it will be more dangerous to try to head it off than to give it encouragement. He went further and declared himself squarely in favor of revising the Westminster Confession of Faith. It seems to him too harsh, and as lacking in 'a clear and prominent utterance, such as we have in the Scriptures everywhere, of the love of God to all men and of the free gift of Jesus Christ and of salvation to all men, not to the elect alone.' The younger Presbyterian clergy, according to Dr. McCosh, 'find the doctrine of election as expressed in the Confession a serious stumbling block in their way. They are unable or unwilling to defend it, and for his own part he discovers that it meets the heresies of the seventeenth century, but not the heresies of the nineteenth.'

"The same feeling prevails in Scotland and England. There also the doctrine of election is becoming more and more unpalatable, especially when it is put thus remorselessly in the Westminster Confession:—

" 'By the decree of God, for the manifestation of His glory, some men and some angels are predestinated to everlasting life, and others foreordained to everlasting death.

" 'These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.' "

Certainly the unscriptural doctrine of a hell of torment for any to suffer in eternally must go along with or shortly after the doctrine that God predestinated a fixed number of his creatures to endure such an eternity. Because the *foreknowledge* of God, at least, must be admitted; and if he foreknew such an eternity for any, why did he create them; or to put the matter in another form, Why should God—a just and loving God—foreknow that he would do thus with the wilfully wicked? Why should he not make a much more reasonable plan and arrange to *destroy* and not preserve such wicked ones, and foreknow that? Such, as we have frequently shown in these columns is God's plan and such an *end* of the wicked he foreknew and has foretold by the prophets, by his Son, and by his apostles*

But some great theologian will perhaps answer,—God

* See Old Theology Tract, No. 1, "Do the Scriptures teach that eternal torment is the wages of sin?"

cannot destroy a man. He can destroy all lower animals' lives, but man is immortal and must therefore live forever somewhere; and since such could not be allowed to mar the harmony and bliss of the righteous, God had to provide a place for such to spend their eternity, and that place we theologians call hell.

Well, well! Who would have expected that a wise God would so overdo his work of creation as to make creatures whose existence he could not terminate. But do not all theologians agree with us that God is *infinite* in power and in wisdom? But, if infinite in wisdom, he would not have made man so great as to be beyond his own control. And, if infinite in power, it follows true that there is nothing that he has not the power to destroy—angels or men. Theologians have a theory on this subject of man's power and God's weakness, as well as on the subject of the predestination of the non-elect to everlasting torment. But both theories are erroneous: both are thoroughly opposed to Scripture teachings; both are dishonoring to God and injurious to the church and to the world; and both are belittling to the reason and common sense of the great theologians who concocted such flimsy subterfuges,—subterfuges which any man of unfettered reason and any knowledge of the Bible, or willingness to study it with the help of a concordance, can today easily and quickly see through.

In this connection we give the views of another celebrated Presbyterian minister, of Union Theological Seminary,

PROFESSOR SCHAFF, D. D., COMMENDS DR. M'COSH'S POSITION

To a Tribune reporter who called upon him on Saturday Dr. Schaff said that he was in favor of a revision of the creed, and was willing to state his reasons for his belief that the time had come for a change in the Standards of the Church. In the main he agrees with Dr. McCosh.

He said, "I am glad that the Tribune published the testimony of this venerable scholar in favor of a revision. His testimony will have great weight, owing to his long experience and representative position. Not only for Princeton University, but also for Ireland and Scotland can he speak. He is certainly right when he asserts that revision must come sooner or later. He touches the vital point in the Westminster Confession when he says: 'There is a want in our Confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God to all men, and the free gift of Jesus Christ and of salvation to all men, not to the elect alone.'"

Reporter.—"What are the special parts of the Confession that need revision?"

Dr. Schaff.—"The chapters that relate to predestination and the loss of non-elect infants are specially under fire now, but I am in favor of dropping the reference to the pope as 'Antichrist,' and the two hundred millions of communicants in the Roman Catholic Church as 'idolators.' Such a judgment is untrue, unjust, uncharitable and unsuitable in any Confession of Faith. But that is not the special point to which attention is called. Let us keep to the text. Take the subject of 'elect' and 'non-elect' infants. You cannot escape the logical conclusion that if there are 'elect' infants, there must be 'non-elect' infants, that may be lost. Now, it is the general belief of the Presbyterian Church today that all infants dying in infancy are saved, while in the seventeenth century all Calvinist divines believed that some of them were lost forever. But the opponents of revision do not teach or preach this doctrine now; why, then, have it in the Confession?"

THE WONDERFUL LOVE OF GOD

Reporter.—"Is not the Westminster Confession broad enough to include all men?"

Dr. S.—"It is a Confession framed for the benefit of the elect, while, at the same time, the most prominent and the most cheering doctrine, which may be read on every page of the New Testament, is this: 'God loves all men; God made absolute provision for the salvation of all men; God wishes no man to be lost, but would have every one come to a knowledge of the truth.' I scarcely need to quote a verse to prove this, though many might be given, which are not used as proof texts in the Confession, because that doctrine is not contained in the text.

"'How often,' said the Savior, '*would I* have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not:' the emphasis is on the '*would not*' of the people. 'God so loved the world,' the whole world, not the elect merely, 'that he gave his only begotten Son, that whosoever [embracing all men] believeth on him should not perish, but have everlasting life.' 'God, our Savior, willeth that all men should be saved.' 'The Lord is long-suffering to you-ward not wishing that any should perish, but that all should come to repentance,' and so I might go on."

Reporter.—"But if this doctrine is emphasized, does it not destroy Presbyterianism, and make us all Methodists?"

Dr. S.—"By no means. The doctrine of divine sovereignty is still maintained; the doctrine of election is not destroyed, but alongside of these important doctrines is placed that other, the groundwork of our religion, namely, the doctrine of the universal love of God. The Calvinist today, whatever be his theory as a theologian, stands on this basis. He preaches and works as if salvation depended on men; he prays as if all depended on God. The Calvinist preaches like an Arminian, and the Arminian prays like a Calvinist."

Rep.—"But is this not inconsistent?"

Dr. S.—"If it be logically inconsistent, it has the high support of the great Apostle to the Gentiles, who bids men work out their own salvation with fear and trembling, adding, 'For it is God who worketh in you both to will and to work, for his good pleasure.' *That seems inconsistent, but it is Scripture.*"

In the above expressions by Dr. Schaff we find two points for brief comment. (1) Note that he objects to Papacy being considered Antichrist; he considers this unjust, untrue and uncharitable. In this he merely follows the liberal worldly sentiment which is rapidly spreading over and influencing the judgments of the entire nominal church of all denominations of Protestants. As we have attempted to show before, Protestants today are such only in name; they hold so much of doctrine, custom and form in harmony with Papacy, that neither they nor the world see any reason for either one to call the other antichrist; for in so doing they practically implicate themselves as at least blood-relatives of antichrist. Nevertheless, as we have sought clearly to show in DAWN, Vol. II., (and will further show in Vol. III.) there is the strongest of grounds for knowing that Papacy is the great antichrist system of the Bible, and for getting farther and farther from her and her false doctrines of the dark ages, which continue to stain and taint every Protestant creed to the extent that it contain, much or little of the same false doctrines.

(2) We object to Dr. Schaff's concluding remarks, relative to the Apostle Paul's teaching. We have no right nor wish to object to the branding of Dr. Schaff's theories on the subject of election as illogical as well as inconsistent; for that is just what any sensible, thinking man must conclude; but we do object when by his claims, that greatest and most logical and inspired writer, Paul, is made to appear foolish and illogical also, by the claim that his words agree with the confessedly illogical and inconsistent theory of Dr. Schaff and Calvinists generally, of all shades, on this subject of election.

We cannot here discuss this question in detail. We have already done so, and refer the reader to the TOWER for March 1886, pages 3 and 4. Suffice it here that we very briefly notice the two texts which seem to Dr. S. to be illogical and inconsistent, thus:—

We find the Scriptures everywhere teaching that God *has a plan* or fixed arrangement for human redemption and recovery from sin and death, according to which he is working; and that all his purposes in that plan shall be accomplished in his own due time. In the plan he arranged that our Lord Jesus was to be the great and chief divine agent in the work of redemption and recovery. In that predetermined plan he had provided, also, that a few, a "little flock," should be chosen or *selected* from among the many of the redeemed world, to be the bride, joint-heirs, under-priests and co-workers with Christ Jesus, their Lord and Chief-priest, in the execution of God's great plan of blessing all the families of the earth by bringing all men to a full knowledge of God (1 Tim. 2:4-6) and restoring to mental and physical perfection (Acts 3:19-21-23), all who, when they know the Lord fully, shall delight to serve and obey him.

This "little flock" God had not only predetermined should be selected from among redeemed men, but he had also predetermined that only such should be of that select band as should in a trial develop a spirit of loyalty and full consecration to him; in other words, they must each be "*copies* of his Son," their Redeemer. (Rom. 8:29.) The trial or testing time of this "little flock" has been during this Gospel age. These are not only being tried to prove their *worthiness of everlasting life*, but also to prove whether they shall, by very full, hearty, prompt and faithful obedience to the very spirit of God's will, manifest the likeness of Christ Jesus and be accounted worthy to be of the little flock, his select (elect or chosen) joint-heirs in the coming kingdom.

It is for this that they must "*strive*," "run," "seek," "fight,"

"lay hold," and "work," for to "make your calling and election sure:" "So run that ye may obtain" the prize: "Work out your own salvation with fear and trembling [careful lest you should fail of this great favor of God to which you have been called]; for it is God that worketh *among* you both to will and to work his good pleasure." In other words,—Highly esteem the high calling to the great honor set before you in your call to joint-heirship with Christ in his Millennial kingdom. Slight it not; esteem it not lightly. Remember that the call is of God, that it is his exceeding great and precious promises that have worked and are working in you to *will* to do God's will and become copies of the great Redeemer; and remember, too, that the same promises are still the power of God, and will enable you, not only to *will*, but also to *do*, what would be pleasing to God.

The great mistake made by so many, on the relationship of work and salvation, is this: they see properly, though very indistinctly, that the work of redemption, the giving of the ransom, is entirely a *work of Christ*, our Lord, in which we can have no share, but which we must accept and appropriate by *faith alone*. There is no room at all in that redemptive work for our *works* to come in. We must accept it as a gratuity in full, or not at all, as the poet truly expresses it:

"In my hand no price I bring;
Simply to thy cross I cling."

This work of Christ *cancels* the original condemnation, to everlasting destruction, which had passed upon all through the disobedience of Adam, our father and representative. It entitles every man to a fresh trial—an individual trial—and offers life everlasting to each one who (after accepting of Christ's finished work) shall by *his will* and *his works* prove his willingness to be obedient to God. Here faith has its part, in which works cannot share,—in accepting of Christ's work; then the works of the redeemed, justified ones, come in and join hands with faith to make use of the benefits provided freely by the grace of God in Christ.

The trial of the world in general waits until the trial of the church, which is much more severe, is complete. Then the chosen, the elect, the bride with her Lord, shall judge and bless all the families of earth.

Thus seen, the selection of the church means the very reverse of a curse upon the great remainder of mankind. Though the close of the selection, when the last one of the predetermined number has been tried and approved, will reprobate or cut off the remainder of mankind from all hope of sharing with Christ in the honors of his great restitution work of blessing the masses, it is far from the ordinary idea of reprobation. An illustration of this reprobation is found in politics. When the full number of members of Congress or Parliament, fixed by law, has been selected or elected, the remainder of the people are *reprobates* thereto. But are they injured thereby? No, they are blessed; for the selection of the few is for the benefit and not for the injury of the many. And much more so God's selection of the Parliament and ministry of the Millennial Kingdom, under and as co-workers with Christ Jesus the King of kings—they are elected for the *expressed* purpose of blessing all the families of earth.—Eph. 2:5-10; Gal. 3:16, 29.

THE "DIVINE DECREES" THE BACK-BONE

The Rev. Dr. Shedd, Professor of Systematic Theology in the Union Theological Seminary—Presbyterian—when interviewed by a reporter of the *Tribune*, expressed himself freely against a revision of the Presbyterian Confession of Faith. He evidently sees that a revision means a general reform or the complete breaking up of the denomination. He fears this and opposes all reform of thought and expression. We give a part of the interview:—

Reporter.—"If they cannot agree to everything contained in the Book, would you favor a 'loose subscription,' signing with mental reservation?"

Dr. Schedd.—"I would choose the lesser evil and go for revision first. Some propose 'loose subscription' as a remedy for the ills complained of; that is, leave the standards as they are, and when candidates of lax or unsettled views present themselves for licensure or ordination, let them reserve certain parts which they cannot agree to sign. This is demoralizing and kills all simplicity and godly sincerity. Better a thousand times for a denomination to alter its creeds than to allow its ministry to 'palter with words in a double meaning;' than to permit an Arian subscription to the Nicene symbol, an Arminian subscription to the Westminister Confession, a Calvinist subscription to the Articles of Wesley, a Restorationist subscription to the doctrine of endless punishment."

Rep.—"Dr. Schaff says that he subscribed liberally to the Westminister Standards when he became a professor in the Union Seminary, after consulting with two prominent members of the faculty."

Dr. S.—"I noticed that statement and I failed to understand it, for according to the charter which governs the Board of Directors, no such thing as 'loose subscription' is known. I have been a professor in this seminary for twenty-six years, and once in every five years, the Board of Directors, who themselves subscribe to the Confession, have summoned me before them and, in accordance with the constitution, have required me to affirm, 'in the presence of God and of the directors of the Seminary,' that I 'solemnly and sincerely receive and adopt the Westminister Confession of Faith as containing the system of doctrine taught in the Holy Scriptures.'"

WHAT WILL THE END BE?

Rep.—"If the question of revision carries in the Presbyteries, what will the end be?"

Dr. S.—"No living man can tell. And that is one of the points which I make against the whole matter. I am more interested in the abstract question of a revision than in the details of the problem. Revision is inexpedient, because there is no end of the process. It is like the letting out of water. The doctrine of the Divine Decrees is the particular one selected by the Presbytery whose request has brought the subject of revision before the General Assembly. *But this doctrine runs entirely through the Westminster documents, so that if changes were made merely in chapter iii. of the Confession, this chapter would be wholly out of harmony with the remainder. Effectual calling, regeneration, perseverance of the saints, are all linked in with the Divine Decrees.* The most cursory perusal will show that a revision of the Confession on this one subject would amount to an entire recasting of the creed."

Rep.—"The advocates of revision think their conservative brethren are needlessly alarmed."

Dr. S.—"It seems to me that they are not counting the cost of their advocating a revision. In representing the Confession to be positively erroneous on two very important points, Dr. Van Dyke, for example, is proving too much. He is giving aid and comfort to the enemy. He is virtually telling the opponents of Calvinism that they are correct in their aspersions on the Westminster symbol; in their assertion that it is a hard and repellant system."

"THEY GNAW THEIR TONGUES"

CONTRADICT EACH OTHER

Rev. Mr. Williamson of Cleveland favors a revision of the Confession and is quoted in the Cleveland *Leader* thus:—

"We may not get a system of doctrine that dovetails together with perfect accuracy, but what is better, we get more perfectly into the heart of Christ and his teaching. Doctrinal system is not ignored or underestimated, but in order to the completeness of its logic it must not be allowed statements and syllogisms which are not in harmony with the general tenor of the Scriptures. The only document of the past to which we are willing to be shackled is the Bible.

"No sweeping changes seem to be thought of by any. Although its forms of statement in many instances are not those of the present day, they are not thought to be of such a nature as to make necessary any retouching. Not so, however, in several instances, particularly chapter third on God's Eeternal Decrees, and chapter ten, section third, on Elect Infants. Some of the opponents of revision show how wonderfully logical they are, and how admirably phrased, so as to suit supralapsarian and sublapsarian, and that any change would tend to narrowness rather than breadth of statement. I have read their arguments, and been much impressed by them, and then I have re-read chapter third, and in spite of their arguments my moral sense has been no less shocked than when in my boyhood days I first read the Confession. *Indeed, I find my soul recoiling from these statements with increasing rather than diminishing force.* I read of the distinction between preterition and reprobation which is here so nicely allowed for, but I find my mind still almost

fiercely rebelling against the dogmatic statements I here find. I find also, on comparing notes with those who, like myself, know little and care less about the theological subtleties, that the idea of God which this chapter presents is utterly abhorrent to them. And I can not help feeling that there is something in their experience of moral revulsion that is as worthy of being taken into account as the logic of the systematic theologian. If, as some of us believe, we have

GONE BEYOND THE WRITTEN WORD

in order to the completeness of our system, the quicker we get back there the better. It is proposed to insert in this chapter third something concerning the love of God which will, and specially as inserted here, relieve the hardness of the Confession, and do what many believe it now fails to do as it ought—put God before the world more as the New Testament reveals him. But we are told this is altogether unnecessary; that this truth is by no means lost sight of, and to prove it a number of clauses are gathered together from different portions of the Confession expressive of this truth. Inasmuch as they have been picked out and put together we shall have to confess that they are there, but we should never have surmised it, from the simple reading of the Confession. This truth, it strikes me, is of enough importance to be put where we can find it without searching for it. It ought to stand forth so plainly that no one could help seeing it. I am glad if there are any upon whom the Confession already makes this impression. There are a good many of us upon whom it does not.

"As for the section on elect infants, I for one do not care, except as a matter of historical knowledge, what meaning it was intended originally to convey. I know what meaning it would convey to the average mind of today, and I doubt whether any amount of historical information will make him believe it means anything else, and that is that, of those who die in infancy, some are elected to salvation and some are not. *The Presbyterian Church does not believe this.*"

And yet, if you ask a Presbyterian what he believes, he will refer you to the Westminster Confession and Catechism. And if you attend an installation service, you will hear the vow of the ordained man that he will believe and preach *only what* this creed declares to be the truth. Notwithstanding this, Dr. Schaff declares that he subscribes to it with mental reservations; and Mr. Williamson probably the same way. And the latter publicly tells us that the Presbyterian Church as a whole disbelieves it. What can be the object of this beating about the bush, much of which is misrepresentation, if not downright fraud? It is to perpetuate the sect, not its doctrines, of which they are becoming ashamed.

Why not abandon all such human systems and confessions, now used for tying men's tongues and consciences, and let each other stand free to study God's Word untrammeled, and to build, *each for himself*, such a creed as he shall find authorized in God's Word; adding to his creed or subtracting therefrom continually, as he continues to grow in grace and in knowledge and in love of God. This is the attitude which God designed; this is the liberty wherewith Christ made us all free. Why surrender our liberties and enslave our consciences and tongues to a sect, or the decisions of majorities in sects? If all of God's children were really free, thus, it would not be long before they would be at perfect oneness of heart and nearly at one in faith and work—the only true union.

"Arise and shine in youth immortal;
Thy Light is come, thy King appears.
Beyond the century's swinging portal
Breaks a new dawn—The Thousand Years."

—*Fannie Reid.*

AN ALARMING PROPOSITION

And still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or rather the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record. In the *Christian at Work* of April 12, Prof. Charles A. Briggs, D. D., of Union Theological Seminary, New York, had an article entitled "Is Rome an Ally, an Enemy, or Both?" Starting out with the assertion that "the Roman Catholic Church and the Protestant churches are agreed in nine-tenths or more of the contents of Christianity," Doctor Briggs makes some statements concerning the Reformation, and then says:—

"We are agreed as to the essentials of Christianity. Our common faith is based on the so-called apostles' creed, our worship on the Lord's prayer, and our morals on the ten commandments and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants? Taking our stand on the apostles' creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the Holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion, Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our co-operation, and alliance in the great work of indicating and proclaiming the common faith. Our conflict over the doctrines in which we differ would be more fruitful in good results, if our contest should be based upon concord and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.

"Taking our stand upon the Lord's prayer, we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord's supper. All this is common. Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic churches of Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant churches in Berlin, London and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that. Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the Holy Trinity. Roman Catholic observance of the Lord's supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord; but who can deny that pious souls by faith really partake of the body and blood of Christ in his holy sacrament, notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the Reformed churches, and do not deny to the participants real communion with Christ, why should we deny such communion to pious Roman Catholics?

"In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible, to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshipping God in his house, and of becoming members of his church by baptism, and of seeking union and communion with the Savior by Christian worship, the study of the Scriptures, and the observance of the Lord's supper. With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excrescences they have heaped upon the simple worship in the spirit and in truth, which seems to us more in accordance with the Scripture and with the wishes of the Saviour.

"We should also note that in the great constituent parts of prayer—the invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecration—Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine. In Christian song the differences are still less. If our hymnbooks were stripped of hymns from the ancient and mediaeval church, and from modern Roman Catholics, they would be bare indeed.

"Looking now at the sphere of morals, we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true

there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public, it is sheer folly for us to waste our energies in antagonism when co-operation and alliance would be productive of vast good.

"We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the protection of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common."

* * *

The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality; and elsewhere in the same article he says:—

"Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other."

This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join; for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's supper as celebrated according to the divine command, and the Roman Catholic mass, and when he endorses "all the doctrinal work of the [Catholic] Church for fifteen centuries," the point of perfect union cannot be far off.

What an array of names we now have in favor of Protestant union with Catholicism—Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism?—Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant doctors of divinity propose?—Most certainly it would be, but the movement must all be made by the Protestants. The Catholic Church will gladly receive the Protestant churches to her bosom; she will accept their aid in the furtherance of her peculiar schemes; but she can afford to wait till they come of their own accord, for if they make the proposal, she can dictate the terms.

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is, not that Catholicism is as good as Protestantism, but that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome's peculiarities do not need to have an answer given them.

Some may say that we are alarmists. Indeed we are; and we think that any one who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare.—*Signs of the Times.*

* * *

Surely Protestants are rapidly losing their hold of those doctrines of Christ and the apostles which once so clearly indicated Papacy to be the great Antichrist system of the Bible. All who doubt the correctness of that application are respectfully referred for evidences to the last chapter of MILLENNIAL DAWN, Vol. II. As for that corner stone of all false doctrine, "the sacrifice of the mass," it will be treated in the next volume of DAWN, and its mention by the prophet, as the desolating abomination, will be clearly shown.

DRIVING SHARP BARGAINS

Selfishness is a prolific weed which has sprung up and flourished for six thousand years in the midst of the thorns and thistles where man with weariness and sweat of face has been compelled to earn his daily bread. In the endeavor to obtain the necessities and comforts of this life, the idea of getting as much as possible for as little as possible or, to use a common phrase, of driving close bargains, has well nigh crushed out every noble impulse.

If selfishness flourished only among the miserably poor, it would be at least measurably excusable; but it flourishes no less in the hearts of the rich and comfortably circumstanced. The weed has grown and strengthened its roots and branches so wonderfully from generation to generation that it has come to be regarded largely as a legitimate and natural trait of human nature. It is not surprising, therefore, that the saints, when they diligently compare themselves with the perfect standard of uprightness presented in the Word of God, find this weed in their own hearts, and that as they endeavor to purify themselves, even as their Pattern is pure, they find this one of the most difficult weeds to eradicate. How great is the inclination, even among the children of God, to permit this weed and to eat of its fruit. Would that all could realize more fully how unbecoming it is in the Royal Family.

One of the worst forms of the evil, however, is that which manifests itself toward God. Accustomed to getting as much as possible for the amount paid, or paying as little as possible for the thing secured in daily life, the same disposition often manifests itself in dealing with God for the "Crown of Life," the "glory, honor and immortality," promised to the faithful overcomers.

God covenants with those justified by faith in the redemption which is in Christ Jesus, that if they consecrate and sacrifice themselves wholly to his service, he will give them, at once, "exceeding great and precious promises," and in the future the blessed realities. Our little *all* is indeed a meager pittance. How little remains of our three-score-years-and-ten! How little of mental vigor! how little of physical strength! how little of money and influence! And yet that *little all*, however great or insignificant it is to us, is all that God requires in exchange for his great favor. It is by no means an exchange of equivalent values, but it is nevertheless an exchange which will prove to the fullest extent our love and devotion to God.

We confess that it is a *great bargain*—such exceeding riches and glory for a price so mean as to be unworthy to be compared with it; and yet shall we, like Ananias and Sapphira, be found endeavoring to *keep back part* of the price?

According to our covenant, we should do our best to use in Jehovah's service "*all* our mind, *all* our soul, and *all* our strength," which of course includes the products of these —all our influence, all our money and all our time as well. Yet how apt are we in action to say to the Lord—I know it is cheap, but can you not take a little less? I think you will not deny me the prize, even though I keep back part of the price.

Thus many desire a crown of life and glory, if they can get it *cheap;* if they can get it for less than their little all; if they can hold on to their money, their good name, and fare none the less and if possible a little better than formerly. O shame! such meanness, such a low appreciation of our Father's grace, is unworthy of the high exaltation to which we are called. And surely, if our own hearts condemn us as unworthy because of the incompleteness of our sacrifice, the Lord, before whom all hearts are open, and who is looking for a loyal and loving bride whose heart is already wedded to his, and who counts no possible sacrifice too great to express the strength of her devotion to him, will not choose such. He does not desire for that blessed relationship one who is mean and selfish.

Consider well, therefore, dearly beloved, what the sacrifice of *all* implies *to you;* consider it, not in the light of your past conduct and that of other professors, but in the light of your covenant and of the examples of our Lord and the apostles; and count not your ease, your comfort, your good name, your friends, your property, your business, your money, your health, your life, or anything dear to you; but, esteeming them all as dross in comparison, be zealous in your en-

deavor to testify your love and devotion by your deeds as well as by your words. If you are loyal and zealous, be not surprised if you are counted fanatical. Men esteem those fanatical who think and act outside the beaten track of custom, and in whose course they see no reasonable end in view; but we must think and act as seeing him who is invisible and the glory and honor of being joined with him as co-heirs and co-laborers—reasons which the world and worldly church cannot appreciate and which are therefore foolishness unto them.

Selfishness, while detestable always, is especially so in connection with our covenant relationship to God. Let us rather be very ambitious to increase our capacity that we may thereby increase our service and sacrifice, saying with the Apostle: "I count all things but refuse, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, *that I may win Christ* . . . . that I might know him and [experience] the power of HIS RESURRECTION [to spiritual being], and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto THE resurrection out from among the dead."

"This is the first [chief] resurrection," and it includes all the overcomers of the Gospel age—all the blessed and holy. These are they who are gladly sacrificing *all they have* in the service of the Lord and the truth, who are not trying to keep back part of the price in violation of their covenant. "They shall be mine, saith the Lord, in the day that I come to make up my jewels"—the covenant-keeping sacrificers. (See Psa. 50:5 and Mal. 3:17.) These shall be with the Lord and behold and share his glory. "They that are with him are *called* and *chosen* and *faithful*."—Rev. 17:14.

As we seek to be just toward God in fulfilling our covenant, our hearts will be drawn into closer and closer union with our Lord's, and we shall become more generous, less selfish, in our dealings with our fellow-men. It will lead us nearer and nearer to that grand statement, that golden rule, of our duty to our fellow-men, voiced by our great Teacher—Do unto others as you would that they should do unto you. And obedience to this rule will work a blessing upon ourselves also; for if we learn to deal generously and justly with our fellow-men, it will help us also to exercise the same principle in our dealings with God.

Let us, then, learn to be just in carrying out our own obligations, and generous in our exactions from others. And while so dealing with God and our neighbors, let us not forget the same rule in our homes. It is surprising and lamentable that many show less justice and less generosity in their dealings with their own families than with others, and are more willing to take advantage of their own flesh and blood than of others. No wonder that such lose influence over each other and lose respect for one another.

Beloved, let us more and more strive to be God-like,—just and generous.

PROPERTY IN LAND

The *National Economist* makes the following extracts from John Stuart Mills' "Principles of Political Economy," as illustrative of its own views:—

"The essential principle of property being to assure to all persons what they have produced by their labor and accumulated by their abstinence, this principle can not apply to what is not the produce of labor—the raw material of the earth. If the land derived its productive power wholly from nature and not at all from industry, or if there were any means of discriminating what is derived from each source, it not only would not be necessary, but it would be the height of injustice, to let the gift of nature be engrossed by individuals. The use of land in agriculture must, indeed, for the time being be, of necessity, exclusive; the same person who has plowed and sown must be permitted to reap; but the land might be occupied for one season only, as among the ancient Germans; or might be periodically re-divided as population increased, or the states might be the universal landlord, and the cultivators tenants under it either on lease or at will. * *

"But, though land is not the produce of industry, most of its valuable qualities are so. Labor is not only requisite for using, but almost equally so for fashioning, the instrument. Considerable labor is often required at the commencement to clear the land for cultivation. In many cases, even when cleared, its productiveness is wholly the effect of labor and art. The Bedford level produced little or nothing until artificially drained. The bogs of Ireland, until the same thing is done to them, can produce little besides fuel. One of the barrenest soils in the world, composed of materials of the Goodwin Sands, the Pays de Waes in Flanders, has been so fertilized by industry as to have become one of the most productive in Europe. Cultivation also requires buildings and fences, which are wholly the product of labor. The fruits of this industry can not be reaped in a short period. The labor and outlay are immediate, the benefit is spread over many years, perhaps over all future time. A holder will not incur this labor and outlay when strangers and not himself will be benefited by it. If he undertakes such improvements, he must have a sufficient period before him in which to profit by them; and he is in no way so sure of having always a sufficient period as when his tenure is perpetual.

"These are the reasons which form the justification, in an economical point of view, of property in land. It is seen that they are only valid in so far as the proprietor of land is its improver. Whenever, in any country, the proprietor, generally speaking, ceases to be the improver, political economy has nothing to say in defense of landed property as then established. In no sound theory of private property was it ever contemplated that the proprietor of land should be merely a sinecurist quartered on it.

"When the 'sacredness of property' is talked of it should always be remembered that any such sacredness does not belong in the same degree to landed property. No man made the land. It is the original inheritance of the whole species. Its appropriation is wholly a question of general expediency. When private property in land is not expedient, it is unjust. It is no hardship to any one, to be excluded from what others have produced; they were not bound to produce it for his use, and he loses nothing by not sharing in what otherwise would not have existed at all. But it is some hardship to be born into the world and to find all nature's gifts previously engrossed, and no place left for the new comer. To reconcile people to this, after they have once admitted into their minds the idea that any moral rights belong to them as human beings, it will always be necessary to convince them that the exclusive appropriation is good for mankind on the whole, themselves included. But this is what no sane human being could be persuaded of, if the relation between the land owner and the cultivator were the same everywhere as it has been in Ireland.

"Landed property is felt, even by those most tenacious of its rights, to be a different thing from other property; and when the bulk of the community have been disinherited of their share of it, and it has become the exclusive attribute of a small minority, men have generally tried to reconcile it, at least in theory, to their sense of justice, by endeavoring to attach duties to it, and erect it into a sort of magistracy, either moral or legal. But if the state is at liberty to treat the possessors of land as public functionaries, it is only going one step further to say that it is at liberty to discard them. The claim of the land owners to the land is altogether subordinate to the general policy of the state to deprive them of it. To that their claim is indefeasible.

"To me it seems almost an axiom that property in land should be interpreted strictly, and that the balance in all cases of doubt should incline against the proprietor. The reverse is the case with property in movables, and in all things the product of labor.

"When land is not intended to be cultivated, no good reason can in general be given for its being private property at all; and if one is permitted to call it his, he ought to know that he holds it by the sufferance of the community, and on an implied condition that his ownership, since it can not possibly do them any good, at least should not deprive them of anything they could have received from the land if it had been unappropriated. Even in the case of cultivated land, a man whom, though only one among millions, the law permits to hold thousands of acres as his single share, is not entitled to think that all this is given to him to use and abuse, and deal with as if it concerned nobody but himself. The rents or profits which he can obtain from it are at his sole disposal; but with regard to the land, in everything which he does with it, and in everything which he abstains from doing, he is morally bound, and should, whenever the case admits, be legally compelled to make his interest and pleasure consistent with the public good. The species at large still retains, of its original claim to the soil of the planet which it inhabits, as much as is compatible with the purposes for which it has parted with the remainder."